Targum Jonathan on Genesis
תרגום יונתן על בראשית
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-The Targum of Jonathan ben Uzziel, trans. J. W. Etheridge, London, 1862
-http://targum.info/targumic-texts/pentateuchal-targumim/

Targum Jonathan on Genesis

Chapter 1

At the beginning (min avella) the Lord created the heavens and the earth.
And the earth was vacancy and desolation, solitary of the sons of men, and void of every animal; and darkness was upon the face of the abyss, and the Spirit of mercies from before the Lord breathed upon the face of the waters.
And the Lord said, Let there be light and to enlighten above; and at once there was light.
And the Lord beheld the light, that it was good; and the Lord divided between the light and the darkness.
And the Lord called the light Day; and He made it that the inhabiters of the world might labour by it: and the darkness called He night; and He made it that in it the creatures might have rest. And it was evening, and it was morning, the First Day.
And the Lord said, Let there be an expanse in the midst of the waters, and let it separate between the waters above and the waters beneath.
And the Lord made the expanse, upbearing it with three fingers, between the confines of the heavens and the waters of the ocean, and separated between the waters which were below the expanse, and the waters which were above, in the collection (or covering) of the expanse; and it was so.
And the Lord called the expanse the Heavens. And it was evening, and it was morning, the Second Day.
And the Lord said, Let the lower waters which remain under the heavens be gathered together into one place, and the earth be dried, that the land may be visible. And it was so.
And the Lord called the dry (land) the Earth, and the place of the assemblage of waters called He the Seas; and the Lord saw that it was good.
And the Lord said, Let the earth increase the grassy herb whose seed seedeth, and the fruit-tree making fruit after its kind, whose seed is in itself upon the earth. And it was so.
And the earth produced grasses (and) herbage whose seed seedeth, and the tree making fruit after its kind. And the Lord saw that it was good.
And it was evening, and it was morning, the Third Day.
And the Lord said, Let there be lights in the expanse of the heavens, to distinguish between the day and the night; and let them be for signs and for festival times, and for the numbering by them the account of days, and for the sanctifying of the beginning of months, and the beginning of years, the passing away of months, and the passing away of years, the revolutions of the sun, the birth of the moon, and the revolvings (of seasons).
And let them be for luminaries in the expanse of the heavens to give light upon the earth. And it was so.
And the Lord made two great luminaries; and they were equal in glory twenty and one years, less six hundred and two and seventy parts of an hour. And afterwards the moon recited against the sun a false report; and

she was diminished, and the sun was appointed to be the greater light to rule the day; and the moon to be the inferior light to rule in the night, and the stars.
And the Lord ordained them unto their offices, in the expanse of the heavens, to give forth light upon the earth,
and to minister by day and by night, to distinguish between the light of the day and the darkness of the night. And the Lord beheld that it was good.
And it was evening, and it was morning, Day the Fourth.
And the Lord said, Let the lakes of the waters swarm forth the reptile, the living animal, and the fowl which flieth, whose nest is upon the earth; and let the way of the bird be upon the air of the expanse of the heavens.
And the Lord created the great tanins, the lev-ya-than and his yoke-fellow which are prepared for the day of consolation, and every living animal which creepeth, and which the clear waters had swarmed forth after their kind; the kinds which are clean, and the kinds which are not clean; and every fowl which flieth with wings after their kinds, the clean and the unclean. And the Lord beheld that it was good.
And He blessed them, saying, Increase and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth.
And it was evening, and it was morning, Day the Fifth.
And the Lord said, Let the soil of the earth bring forth the living creature according to his kind; the kind that is clean and the kind that is unclean; cattle, and creeping thing, and the creature of the earth, according to his kind. And it was so.
And the Lord made the beast of the earth after his kind, the clean and the unclean, and cattle after their kind, and every reptile of the earth after its kind, the clean and the unclean. And the Lord saw that it was good.
And the Lord said to the angels who ministered before Him, who had been created in the second day of the creation of the world, Let us make man in Our image, in Our likeness; and let them rule over the fish of the sea, and over the fowl which are in the atmosphere of heaven, and over the cattle, and over all the earth, and over every reptile creeping upon the earth.
And the Lord created man in His Likeness: In the image of the Lord He created him, with two hundred and forty and eight members, with three hundred and sixty and five nerves, and overlaid them with skin, and filled it with flesh and blood. Male and female in their bodies He created them.
And He blessed them, and the Lord said to them, Increase and multiply, and fill the earth with sons and daughters, and prevail over it, in its possessions; and have dominion over the fish of the sea and over the fowl of the heavens, and over every creeping animal that creepeth upon the earth.
And the Lord said, Behold, I have given you every herb whose seed seedeth upon the face of all the earth, and every unfruitful tree for the need of building and for burning; and the tree in which is fruit seeding after its kind, to you it shall be for food.
But to every beast of the earth, and to every fowl of the heavens, and to every reptile upon the earth in which is the living soul, (I have given) all green herbs. And it was so.
And the Lord beheld every thing He had made, and it was very good. And it was evening, and it was morning, the Sixth Day.

Chapter 2

And the creatures of the heavens and earth, and all the hosts of them, were completed.

And the Lord had finished by the Seventh Day the work which He had wrought, and the ten formations which He had created between the suns; and He rested the Seventh Day from all His works which He had performed.
And the Lord blessed the Seventh Day more than all the days of the week, and sanctified it, because in it He rested from all His works which the Lord had created and had willed to make.
These are the geneses of the heavens and earth when they were created in the day that the Lord God made the earth and heavens.
And all the trees of the field were not as yet in the earth, and all the herbs of the field had not as yet germinated, because the Lord God had not made it to rain upon the earth, and man was not to cultivate the ground.
But a cloud of glory descended from the throne of glory, and was filled with waters from the ocean, and afterward went up from the earth, and gave rain to come down and water all the face of the ground.
And the Lord God created man in two formations; and took dust from the place of the house of the sanctuary, and from the four winds of the world, and mixed from all the waters of the world, and created him red, black, and white; and breathed into his nostrils the inspiration of life, and there was in the body of Adam the inspiration of a speaking spirit, unto the illumination of the eyes and the hearing of the ears.
And a garden from the Eden of the just was planted by the Word of the Lord God before the creation of the world, and He made there to dwell the man when He had created him.
And the Lord God made to grow from the ground every tree that was desirable to behold and good to eat, and the tree of life in the midst of the garden, whose height was a journey of five hundred years, and the tree of whose fruit they who ate would distinguish between good and evil.
And a river went forth from Eden, to water the garden, and from thence was separated, and became four heads of rivers (or four chief rivers).
The name of the first is Phishon; that is it which compasseth all the land of Hindiki, where there is gold.
And the gold of that land is choice. There is the bedilcha, and the precious stones of byrils.
And the name of the second river is Gichon; that is it which encompasseth all the land of Koosh.
And the name of the third river is Diglath; that is it which goeth to the east of Athoor. And the fourth river is Pherath.
And the Lord God took the man from the mountain of worship, where he had been created, and made him dwell in the garden of Eden, to do service in the law, and to keep its commandments.
And the Lord God commanded Adam, saying, Of every tree of the garden eating thou mayest eat.
But of the tree of whose fruit they who eat (become) wise to know between good and evil, thou shalt not eat: for in the day that thou eatest thou wilt be guilty of death.
And the Lord God said, It is not right that Adam should be sleeping alone: I will make unto him a wife who may be a helper before him.
And the Lord God created from the earth every beast of the field, and every fowl of the heavens, and brought them to Adam, to see by what name he would call it. And whatever Adam called the living animal, that was its name.
And Adam called the names of all cattle, and all fowl of the heavens, and all beasts of the field. But for Adam was not found as yet a helper before him.
And the Lord God threw a deep slumber upon Adam, and he slept. And He took one of his ribs, it was the thirteenth rib of the right side, and closed it up with flesh.
And the Lord God builded the rib which he had taken from Adam into a woman; and He brought her to Adam.

And Adam said, This time, and not again, is woman created from man. Thus, because she is created from me, (she is) bone of my bone, and flesh of my flesh. This it is fit to call Woman, because from man she was taken. Therefore a man shall leave, and be separate from the house of the bed of his father and of his mother, and shall consociate with his wife, and both of them shall be one flesh.
And both of them were wise, Adam and his wife; but they were not faithful (or truthful) in their glory.

Chapter 3

And the serpent was wiser unto evil than all the beasts of the field which the Lord God had made. And he said to the woman, Is it truth that the Lord God hath said, You shall not eat of every tree of the garden?
And the woman said to the serpent, From the rest of the fruits of the trees of the garden we have power to eat;
but of the fruit of the tree which is in the midst of the garden the Lord hath said, You shall not eat of it, nor approach it, lest you die.
In that hour the serpent spake accusation against his Creator, and said to the woman, Dying you will not die; for every artificer hateth the son of his art:
for it is manifest before the Lord, that in the day that you eat of it, you will be as the great angels, who are wise to know between good and evil.
And the woman beheld Sammael, the angel of death, and was afraid; yet she knew that the tree was good to eat, and that it was medicine for the enlightenment of the eyes, and desirable tree by means of which to understand. And she took of its fruit, and did eat; and she gave to her husband with her, and he did eat.
And the eyes of both were enlightened, and they knew that they were naked, divested of the purple robe in which they had been created. And they saw the sight of their shame, and sewed to themselves the leaves of figs, and made to them cinctures.
And they heard the voice of the Word of the Lord God walking in the garden in the repose of the day; and Adam and his wife hid themselves from before the Lord God among the trees of the garden.
And the Lord God called to Adam, and said to him, Is not all the world which I have made manifest before Me; the darkness as the light? and how hast thou thought in thine heart to hide from before Me? The place where thou art concealed, do I not see? Where are the commandments that I commanded thee?
And he said, The voice of Thy Word heard I in the garden, and I was afraid, because I am naked; and the commandment which Thou didst teach me, I have transgressed; therefore I hid myself from shame.
And He said, Who showed thee that thou art naked? Unless thou hast eaten of the fruit of the tree of which I commanded that thou shouldst not eat.
And Adam said, The woman whom Thou gavest to be with me, she gave me of the fruit of the tree, and I did eat.
And the Lord God said to the woman, What hast thou done? And the woman said, The serpent beguiled me with his subtilty, and deceived me with his wickedness, and I ate.
And the Lord God brought the three unto judgment; and He said to the serpent, Because thou hast done this, cursed art thou of all the cattle, and of all the beasts of the field: upon thy belly thou shalt go, and thy feet shall be cut off, and thy skin thou shalt cast away once in seven years; and the poison of death shall be in thy mouth, and dust shalt thou eat all the days of thy life.
And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite

thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha.
Unto the woman He said, Multiplying, I will multiply thy affliction by the blood of thy virginity, and by thy conception; in sorrow shalt thou bear children, and to thy husband shall be thy desire, and he will have rule over thee unto righteousness or unto sin.
But to Adam he said, Because thou hast hearkened to the word of thy wife, and hast eaten of the fruit of the tree, of which I commanded thee, saying, Thou shalt not eat of it, accursed is the ground, in that it did not show thee thy guilt; in labour shalt thou eat (of) it all the days of thy life.
And thorns and thistles will it put forth and increase on account of thee, and thou shalt eat the herb which is on the face of the field. And Adam answered: I pray, through mercies from before Thee, O Lord, that we may not be accounted as the cattle, to eat the herb of the face of the field. Let us stand up, and labour with the labour of the hands, and eat food of the food of the earth; and thus let there be distinction before Thee, between the children of men and the offspring of cattle.
By the labour of thy hands thou shalt eat food, until thou turn again to the dust from which thou wast created: for dust thou art, and unto dust thou shalt return; for from the dust it is to be that thou art to arise, to render judgment and reckoning for all that thou hast done, in the day of the great judgment.
And Adam called the name of his wife Hava, because she is the mother of all the children of men.
And the Lord God made to Adam and to his wife vestures of honour from the skin of the serpent, which he had cast from him, upon the skin of their flesh, instead of that adornment which had been cast away; and He clothed them.
And the Lord God said to the angels who ministered before Him, Behold, Adam is sole on the earth, as I am sole in the heavens above; and it will be that they will arise from him who will know to discern between good and evil. Had he kept the commandments which I appointed to him, he would have lived and subsisted as the tree of life for ever. But now, because he hath not kept that which I prescribed, it is decreed against him that we keep him from the garden of Eden, before he reach forth his hand and take of the tree of life: for, behold, if he eat thereof, living he will live and subsist for ever.
And the Lord God removed him from the garden of Eden; and he went and dwelt on Mount Moriah, to cultivate the ground from which he had been created.
And He drave out the man from thence where He had made to dwell the glory of His Shekina at the first between the two Kerubaia. Before He had created the world, He created the law; He prepared the garden of Eden for the righteous, that they might eat and delight themselves with the fruit of the tree; because they would have practised in their lives the doctrine of the law in this world, and have maintained the commandments: (but) he prepared Gehinnam for the wicked, which is like the sharp, consuming sword of two edges; in the midst of it He hath prepared flakes of fire and burning coals for the judgment of the wicked who rebelled in their life against the doctrine of the law. To serve the law is better than (to eat of) the fruit of the tree of life, (the law) which the Word of the Lord prepared, that man in keeping it might continue, and walk in the paths of the way of life in the world to come.

Chapter 4

And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, I have acquired a man, the Angel of the Lord.
And she added to bear from her husband Adam his twin, even Habel. And Habel was a shepherd of the flock, but Kain was a man working in the earth.
And it was at the end of days, on the fourteenth of Nisan, that Kain brought of the produce of the earth, the seed of cotton (or line), an oblation of first things before the Lord;
and Habel brought of the firstlings of the flock, and of their fat; and it was pleasing before the Lord, and He gave (His) countenance to Habel and to his oblation;
but to Kain and to his oblation He gave no countenance. And Kain was angered greatly, and the features of his face were downcast.
And the Lord said to Kain, Why hast thou anger, and why are the features of thy face downcast?
If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it to become righteous, or to sin.
And Kain said to Habel his brother, Come, and let us two go forth into the field. And it was that when they two had gone forth into the field, Kain answered and said to Habel, I perceive that the world was created in goodness, but it is not governed (or conducted) according to the fruit of good works, for there is respect to persons in judgment; therefore it is that thy offering was accepted, and mine not accepted with good will. Habel answered and said to Kain, In goodness was the world created, and according to the fruit of good works is it governed; and there is no respect of persons in judgment; but because the fruits of my works were better than thine, my oblation, before thine, hath been accepted with good will. Kain answered and said to Habel, There is neither judgment nor Judge, nor another world; nor will good reward be given to the righteous, nor vengeance be taken of the wicked. And Habel answered and said to Kain, There is a judgment, and there is a Judge; and there is another world, and a good reward given to the righteous, and vengeance taken of the wicked. And because of these words they had contention upon the face of the field; and Kain arose against Habel his brother, and drave a stone into his forehead, and killed him.
And the Lord said to Kain, Where is Habel thy brother? And he said, I know not; am I the keeper of my brother?
And He said, What hast thou done? The voice of the bloods of the murder of thy brother which are swallowed up in the sod, crieth before Me from the earth.
And now because thou hast killed him, thou art cursed from the earth, which hath opened the mouth, and received the bloods of thy brother from thy hand.
When thou tillest the earth, it shall not add to give strength to its fruits for thee. A wanderer and an exile shalt thou be in the earth.
And Kain said before the Lord, More heavy is my rebellion than can be borne (away). Yet is there power before Thee to forgive it.
Behold, Thou hast cast me forth today from the face of the earth, and from before Thee is it possible to be hidden? And because I am a wanderer and an exile in the earth, any just one who findeth me will kill me.
And the Lord said to him, Behold now, any one who killeth Kain, unto seven generations vengeance shall be taken of him. And the Lord sealed upon the face of Kain the mark of the Name great and honourable, that any one who might find him should not kill him when he saw it upon him.

And Kain went out from before the Lord, and dwelt in the land of the wandering of his exile, which had been made for him from before, as the garden of Eden.
And Kain knew his wife, and she conceived and bare Hanok; and he builded a city, and called the name of the city after the name of his son, Hanok.
And there was born unto Hanok Irad, and Irad begat Mechujael, and Mechujael begat Methushael, and Methushael begat Lemek.
And Lemek took to him two wives; the name of the first, Ada, and the name of the second, Zillah.
And Ada bare Javal; he was the chief (rab) of all those who dwell in tents, and are masters of cattle.
And the name of his brother (was) Juval: he was chief (rab) of all those who take part in song with the lyre and the pipe.
And Zillah bare also Tuvalkain, the chief (rab) of all artificers who know the workmanship of brass and iron. And the sister of Tuvalkain was Naama; she was mistress of elegies and songs.
And Lemek said to his wives Ada and Zillah, Hear my voice, wives of Lemek, hearken to my words: for I have not killed a man, that I should be slain for him; neither have I destroyed a young man, on whose account my children should perish.
For Kain who sinned and was converted by repentance (had protection) unto seven generations extended to him: and to Lemek, the son of his son, who hath not sinned, it is just that it shall be extended unto seventy and seven.
And Adam knew his wife again, at the end of a hundred and thirty years after Habel had been slain; and she bare a son, and called his name Sheth; for she said, The Lord hath given me another son instead of Habel whom Kain slew.
And to Sheth also was born a son, and he called his name Enosh. That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the Word of the Lord.

Chapter 5

This is the book of the genealogy of Man. In the day that the Lord created man, in the likeness of the Lord He made him.
Male and female He created them, and blessed them in the name of His Word; and He called their name Man in the day they were created.
And Adam lived a hundred and thirty years, and begat Sheth, who had the likeness of his image and of his similitude: for before had Hava born Kain, who was not like to him; and Habel was killed by his hand. And Kain was cast out; neither is his seed genealogized in the book of the genealogy of Adam. But afterwards there was born one like him, and he called his name Sheth.
And the days of Adam after he begat Sheth were eight hundred years, and he begat sons and daughters.

And all the days of Sheth were nine hundred and twelve years, and he died.
And Enosh lived ninety years, and begat Kenan.
And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and begat sons and daughters.
And all the days of Enosh were nine hundred and five years; and he died.
And Kenan lived seventy years and begat Mahalalel.
And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and begat sons and daughters.
And all the days of Kenan were nine hundred and ten years; and he died.
And Mahalalel lived sixty-five years, and begat Jared.

And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and begat sons and daughters.
And all the days of Mahalalel were eight hundred and ninety-five years; and he died.
And Jared lived a hundred and sixty-two years, and begat Hanok.
And Jared lived after he had begotten Hanok eight hundred years, and begat sons and daughters.
And all the days of Jared were nine hundred and sixty-two years; and he died.
And Hanok lived sixty-five years, and begat Methushelach.
And Hanok worshipped in truth before the Lord after he had begotten Methushelach three hundred years, and begat sons and daughters.
And all the days of Hanok with the sojourners of the earth were three hundred and sixty-five years.
And Hanok served in the truth before the Lord; and, behold, he was not with the sojourners of the earth; for he was withdrawn, and he ascended to the firmament by the Word before the Lord, and his name was called Metatron the Great Saphra.
And Methushelach lived a hundred and eighty-seven years, and begat Lemek.
And Methushelach lived after he had begotten Lemek seven hundred and eighty-two years, and begat sons and daughters.
And all the days of Methushelach were nine hundred and sixty and nine years; and he died.
And Lemek lived a hundred and eighty-two years, and begat a son;
and he called his name Noah, (Consolation,) saying, This shall console us for our works that are not prosperous, and for the labour of our hands with the earth which the Lord hath cursed on account of the guilt of the sons of men.
And Lemek lived after he had begotten Noah five hundred and ninety and five years, and begat sons and daughters.
And all the days of Lemek were seven hundred and seventy and seven years; and he died.
And Noah was the son of five hundred years, and Noah begat Shem, Cham, and Japhet.

Chapter 6

And it was when the sons of men began to multiply upon the face of the earth, and fair daughters were born to them;
and the sons of the great saw that the daughters of men were beautiful, and painted, and curled, walking with revelation of the flesh, and with imaginations of wickedness; that they took them wives of all who pleased them.
And the Lord said by His Word, All the generations of the wicked which are to arise shall not be purged after the order of the judgments of the generation of the deluge, which shall be destroyed and exterminated from the midst of the world. Have I not imparted My Holy Spirit to them, (or, placed My Holy Spirit in them,) that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of a hundred and twenty years, that they may work repentance, and not perish.
Schamchazai and Uzziel, who fell from heaven, were on the earth in those days; and also, after the sons of the Great had gone in with the daughters of men, they bare to them: and these are they who are called men who are of the world, men of names.
And the Lord saw that the wickedness of man was great in the earth, and all the imagery of the thought of his heart was only evil every day.
And it repented the Lord in His Word that He had made man upon the earth; and He passed judgment upon them by His Word.

And the Lord said, I will abolish by My Word man, whom I have created upon the face of the earth, from man to cattle, to the reptile, and to the fowl of the heavens; because I have repented in My Word that I have made them.
But Noah, who was righteous, found favour before the Lord.
These are the genealogies of the race of Noah. Noah was a just man, complete in good works in his generation, (and) in the fear of the Lord walked Noah.
And Noah begat three sons, Shem, Cham, and Japheth.
And the earth was corrupted through the inhabitants thereof, who had declined from the ways of righteousness before the Lord; and the earth was filled with rapine.
And the Lord beheld the earth; and, lo, it was corrupt; for all flesh had every one corrupted his way upon the earth.
And the Lord said to Noah, The end of all flesh cometh before Me, because the earth is filled with rapine by their evil works; and, behold, I will destroy them with the earth.
Make thee an ark of the wood of cedars; a hundred and fifty cells shalt thou make to the ark in its left side, and thirty and six in its breadth; and ten cabins in the midst, to lay up in them provision; and five repositories on the right, and five on the left; and thou shalt protect it within and without a pitch.

Go thou unto Phison, and take from thence a precious stone, and fix it in the ark to illuminate you: with the measure of a cubit (or span) shalt thou complete it above. And a door shalt thou set in the side of the ark; and with dwelling-places, inferior, second, and third, shalt thou make it.
And I, behold, I bring a flood of waters upon the earth to swallow up all flesh which hath in it the spirit of life from under the heavens: whatever is upon the earth shall be swept away.
But I will establish my covenant with thee; and thou shalt go into the ark, thou, and thy sons, and thy wife, and the wives of thy sons with thee.
And of all that liveth of all flesh, two of every (kind) shall go into the ark, to be preserved alive with thee: male and female shall they be.
Of the fowl after its kind, and of all cattle after its kind, and of every reptile of the earth after its kind, two of every (sort) shall enter to thee by the hand of the angel, who will take and cause them to enter to thee, to be preserved.
And thou, take to thee of all food that is eaten, and let it be to thee and to them for food.
And Noah did according to all that the Lord had instructed him.

Chapter 7

And the Lord said to Noah, Enter, thou, and every one of thy house, into the ark; for thee have I seen righteous before me in this generation.
Of all clean cattle take thou seven by seven, male and female, and of all cattle not clean, two (and two), male and female.
But of birds of the heaven, seven by seven, male and female, to preserve from them seed upon the earth.
For, behold, I give you space of seven days; if they will be converted, it shall be forgiven them; but if they will not be converted, after a time of days yet seven, I will cause rain to come down upon the earth forty days and forty nights, and will destroy all bodies of man and of beast upon the earth.
And Noah did according to all that the Lord had commanded him.
And Noah was the son of six hundred years when the deluge of waters was upon the earth.

And Noah entered, with his sons and his wife and the wives of his sons with him, into the ark, from before the waters of the deluge.
Of all cattle clean, and of cattle unclean, of birds, and of whatever creepeth upon the earth,
two and two they entered unto Noah into the ark, male and female, as the Lord had instructed Noah.
And it was at the time of seven days after the conclusion of the mourning for Methushelach, that the Lord beheld, and, lo, the sons of men had not turned. And the waters of the deluge came down hotly from the heavens upon the earth.
In the six-hundredth year of the life of Noah, in the second month, which was the month of Marchesvan, for hitherto the months had been numbered from Tishri which was the beginning of the year at the completion of the world, in the seventeenth day of the month, in that day were all the fountains of the great deep broken up. And the giants were gathered there together with their sons and perturbed them, and afterwards the windows of heaven were opened.
And the rain came down upon the earth forty days and forty nights.
In that same day entered Noah, and Shem, and Cham, and Yapheth, the sons of Noah, and the wife of Noah, and the three wives of his sons with him, into the ark:
they, and every animal after his kind, and all cattle after their kind, and every reptile that creepeth upon the earth after his kind, and every fowl after its kind, every bird which flieth.
And they entered to Noah into the ark, two and two of all flesh in which was the breath of life.
And they coming entered, male and female, of all flesh unto him, as the Lord had instructed him; and the Word of the Lord covered over the door of the ark upon the face thereof.
And there was a flood forty days upon the earth, and the waters were multiplied and bare up the ark, and it was lifted from the earth.
And the waters waxed mighty and increased greatly upon the earth, and the ark went floating upon the face of the waters.
And the waters prevailed greatly upon the earth, and all the high hills which were under the heavens were covered:
fifteen cubits higher did the waters prevail, and the mountains were covered.
And all flesh expired which moveth upon the earth; of fowl, and of cattle, and of wild beasts, and every moving thing that moveth upon the earth, and all the sons of men,
--every thing in whose nostrils was the breath of life, of all on the dry land, died.
And all the bodies of men and of beasts upon the face of the earth, from man to cattle, to creeping thing, and to the fowl which wingeth in the air of heaven, perished from the earth; and Noah only was left, and they who were with him in the ark.
And the waters prevailed upon the earth a hundred and fifty days.

Chapter 8

And the Lord in His Word remembered Noah, and all the animals and the cattle which were with him in the ark; and the Lord caused the wind of mercies to pass over the earth, and the waters were dried.
And the fountains of the deep were shut up, and the windows of heaven, and the rain was forbidden to descend from heaven.
And the waters returned from being on the earth, going and returning. And the waters were minished at the end of a hundred and fifty days.
And the ark rested in the seventh month, which is the month of Nisan, in the seventeenth day of the month, upon the mountains of Qadron; the name of the one mountain is Qardania, and the name of the other mountain

Irmenia; and there was builded the city of Armenia in the land of the east.
And the waters went and diminished until the tenth month, the month Tammuz. In Tammuz, in the first of the month, the heads of the mountains were seen.
And it was at the end of forty days, and Noah opened the aperture of the ark which he had made.
And he sent out a raven; and it went forth, going forth and returning, until the waters had dried from the earth.
And he sent forth a house-dove from being with him, to see whether the waters were lightened from off the faces of the earth.
And the dove found no rest for the sole of the foot, and returned unto him to the ark; and he knew that the waters were (yet) upon the face of all the earth. And he reached out his hand, and took and brought her unto him into the ark.
And he prolonged (waited) yet seven days, and again he sent the dove from the ark.
And the dove came to him at the evening time, and, behold, a leaf of olive gathered, broken off, she brought in her mouth, and which she had taken from the Mount of the Meshiha. And Noah understood that the waters had lightened from being on the earth.
And he prolonged yet seven days, and added to send forth the dove; but she added not to return to him again.
And it was in the six hundred and first year, in Tishri, in the first of the month, in the beginning of the year, that the waters were dried from upon the earth. And Noah removed the covering of the ark, and saw the faces of the ground to be dried.
And in the month Marchesvan, in the twenty-seventh day of the month, the earth was dry.
And the Lord spake with Noah, saying:
Go forth from the ark, thou, and thy wife, and thy sons, and the wives of thy sons, with thee.
Every living animal that is with thee of all flesh, of fowl, of cattle, and of every reptile that creepeth on the earth, bring forth with thee, that they may produce in the earth, and spread abroad and multiply on the earth.
And Noah went forth, and his sons, and his wife, and the wives of his sons, with him.
Every animal, every reptile, and every bird, which moveth upon the earth, according to its seed, went forth from the ark.
And Noah builded the altar before the Lord; that altar which Adam had builded in the time when he was cast forth from the garden of Eden, and had offered an oblation upon it; and upon it had Kain and Habel offered their oblations. But when the waters of the deluge descended, it was destroyed, and Noah rebuilded it; and he took of all clean cattle, and of all clean fowl, and sacrificed four upon that altar. And the Lord accepted his oblation with favour:
and the Lord said in His Word, I will not add again to curse the earth on account of the sin of the children of men; for the imagination of the heart of man is evil from his youth; neither will I add to destroy whatever liveth as I have done.
Until all the days of the earth, sowing in the season of Tishri, and harvest in the season of Nisan, and coldness in the season of Tebeth, and warmth in the season of Tammuz, and summer and winter, and days and nights shall not fail.

Chapter 9

And the Lord blessed Noah, and his sons, and said to them, Spread forth and multiply, and replenish the earth.

And the fear of you and the dread of you shall be upon every beast of the earth, and on every fowl of the heavens; of all that the earth swarmeth forth, and all the fishes of the sea, into your hand are they delivered.
Every moving thing which liveth to you shall be for food: as the green herb have I given to you the whole.
But flesh which is torn of the living beast, what time the life is in it, or that torn from a slaughtered animal before all the breath has gone forth, you shall not eat.
But the blood of your lives I will I require of every animal which hath killed a man, I will require that it be put to death on his account. And from the hand of the human being, from the hand of the man who hath shed the blood of his brother, will I require the life of man.
Whoso sheddeth the blood of man, the judges, by witnesses, shall condemn him unto death; but he who sheddeth it without witnesses, the Lord of the world will bring punishment on him in the day of the great judgment; because in the image of the Lord He made man.
And you, spread yourselves abroad and multiply; bring forth in the earth, and increase in it.
And the Lord spake to Noah, and to his sons with him, saying,
I, behold, I establish my covenant with you, and with your children after you;
and with every living soul that is with you, of birds, and of cattle, and of every beast of the earth that is with you, of all that go forth from the ark, of every beast of the earth.
And I will establish my covenant with you, and will not again cause all flesh to perish by the waters of a flood; and there shall not again be a flood to destroy the earth.
And the Lord said, This is the sign of the covenant which I establish between My Word and between you and every living soul that is with you, unto the generations of the world.
I have set My Bow in the cloud, and it shall be for a token of the covenant between My Word and the earth.
And it shall be that when I spread forth My glorious cloud over the earth, the bow shall be seen in the day (time), while the sun is not sunk (or hidden) in a cloud.
And I will remember My covenant which is between My Word and between you and every living soul of all flesh, that there shall not be the waters of a flood to destroy all flesh.
And the bow shall be in the cloud, and I will look upon it, to remember the everlasting covenant between the Word of the Lord and every living soul of all flesh that is upon the earth.
And the Lord said to Noah, This is the sign of the covenant that I have covenanted between My Word and between the word for all flesh that is upon the earth.
And the sons of Noah who went forth from the ark were Shem, Cham, and Japhet; and Cham is the father of Kenaan.
These are the three sons of Noah, and from them they were spread abroad to dwell in all the earth.
And Noah began to be a man working in the earth. And he found a vine which the river had brought away from the garden of Eden; and he planted it in a vineyard, and it flourished in a day; and its grapes became ripe, and he pressed them out.
And he drank of the wine and was drunken; and he made himself naked in the midst of his tent.
And Cham, the father of Kenaan, beheld the nakedness of his father, and showed to his brethren without.
And Shem and Japhet took a mantle, and bare it upon the shoulders of each, and went backward, and covered the nakedness of their father; and their faces were turned back, and the nakedness of their father they did not behold.

And Noach awoke from his wine, and knew, by the relation of a dream, what had been done to him by Cham his son, who was inferior in worth, on the account that he had not begotten a fourth son.
And he said, Accursed is Kenaan who is his fourth son, a serving servant shall he be to his brethren.
And he said, Blessed be the Lord, the God of Shem, whose work is righteous; and therefore shall Kenaan be servant unto him.
The Lord shall beautify the borders of Japhet, and his sons shall be proselyted and dwell in the schools of Shem, and Kenaan shall be a servant to them.
And Noach lived after the deluge three hundred and fifty years.
And all the days of Noach were nine hundred and fifty years; and he died.

Chapter 10

These are the generations of the sons of Noach, and (of the) sons (who) were born to them after the deluge.
The sons of Japheth, Gomer, and Magog, and Madai, and Javan, and Thubal, and Meshek, and Thiras. And the names of their provinces, Afriki, and Germania, and Medi, and Makadonia, and Iatinia, and Asia, and Tharki.
And the sons of Gomer, Ashkenaz, and Riphath, and Togarma.
And the sons of Javan, Elisha, Alas, and Tarsas, Akazia, and Dordonia.
From these were distributed the tribes of the islands of the Gentiles, every one according to his language, to his kindred in their nations.
And the sons of Cham, Kush, and Mizraim, and Phut, and Kenaan. And the name of their provinces, Arabia, and Mizraim, and Alichrok, and Kenaan.
And the sons of Kush, Seba, and Havilah, and Sabta, and Raama, and Sabteka, and the name of their provinces, Sinirai, and Hindiki, and Semadi, and Lubai, and Zingai. And the sons of Mauritinos, Zmargad and Mezag.
And Kush begat Nimrod: he began to be mighty in sin, and to rebel before the Lord in the earth.
He was a mighty rebel before the Lord; therefore it is said, From the day that the world was created there hath not been as Nimrod, mighty in hunting, and a rebel before the Lord.
And the beginning of his kingdom was Bavel the Great, and Hadas, and Netsibin, and Ketispon, in the land of Pontos.
From that land went forth Nimrod, and reigned in Athur, because he would not be in the counsel of a divided generation. And he left those four cities; and the Lord thereupon gave him a place; and he builded four other cities, Nineveh and Pelatiath, Kartha and Parioth.
And Talesar, which was builded between Nineveh and Hadiath; that is a great city.
And Mizraim begat the Nivatee, and the Mariotee, and the Livakee, and the Pantascinee,
and the Pathrosim, and the Nasiotaee, and the Pantapolotee, from whom went forth the Philistaee and the Kaphodikaee.
And Kenaan begat Zidon his firstborn, and Heth,
and the Jebusaee, and the Emoraee, and the Gergeshaee,
and the Hivaee, and the Irkaee, and the Antosaee,
and the Lutasaee, and the Chomtsaee, and the Antekoee; and after then the seed of the Kenaanaee were scattered.
And the limit of the Kenaanaee was from Kothanis, going up to Gerar, unto Azah, unto Sedom and Amorah, Admah and Zeboim, unto Kaldahi.
These are the sons of Cham, according to the seed of their genealogies, after their languages, in the dwelling of their lands, in the kindred of their people.
And to Shem also was born a son. He is the father of all the sons of the Hebrews, the brother of Japheth, great in the fear of the Lord.
The sons of Shem: Elim, and Athur, and Arphakshad, and Lud, and Aram.

Arphakshad begat Shelach, and Shelach begat Eber.
And to Eber were born two sons: the name of the one was Peleg, because in his days the earth was divided; and the name of the other Joktan.
And Joktan begat Elmodad, who measured (or lined) the earth with lines; and Shaleph, who led forth the waters of rivers, and Chatsarmaveth, and Jarach, and
Harodam, and Uzal, and Dikla,
and Oval, and Avimael, and Sheba,
and Ophir, and Havila, and Jobab. All these are the sons of Joktan.
And the house of their dwelling was from Mesha, by which thou goest up to Sepharvae, a mountain of the east.
These are the sons of Shem, according to their houses, in the dwelling of their lands, according to the kindred of their people.
These are the houses of the sons of Noah, according to their houses in their peoples, and from them are the peoples distinguished in the earth after the deluge.

Chapter 11

And all the earth was (of) one language, and one speech, and one counsel.
In the holy language spake they, that by which the world had been created at the beginning.
And it was while they were journeying from the east that they found a plain in the land of Bavel, and dwelt there.
And they said, a man to his fellow, Come, we will cast bricks, and put them in the furnace. And they had brick for stone, and slime for cement.
And they said, Come, we will build us a city and a tower, and the head of it shall come to the summit of the heavens; and we will make us (an image for) worship on the top of it, and put a sword in his hand to act against the array of war, before that we be scattered on the face of the earth.
And the Lord was revealed to punish them for the work of the city and the tower which the sons of men builded.
And the Lord said, Behold, the people is one, and the language of all of them one: and this they have thought to do: and now they will not be restrained from doing whatever they imagine.
And the Lord said to the seventy angels which stand before Him, Come, we will descend and will there commingle their language, that a man shall not understand the speech of his neighbour.
And the Word of the Lord was revealed against the city, and with Him seventy angels, having reference to seventy nations, each having its own language, and thence the writing of its own hand: and He dispersed them from thence upon the face of all the earth into seventy languages. And one knew not what his neighbour would say: but one slew the other; and they ceased from building the city.
Therefore He called the name of it Bavel, because there did the Lord commingle the speech of all the inhabitants of the earth, and from thence did the Lord disperse them upon the faces of all the earth.
These are the generations of Shem. Shem was a son of a hundred years, and he begat Arphakshad, two years after the deluge.
And Shem lived after he had begotten Arphakshad five hundred years, and begat sons and daughters.
And Arphakshad lived thirty and five years, and begat Shelach.
And Arphakshad lived after he had begotten Shelach four hundred and thirty years, and begat sons and daughters.
And Shelach lived thirty years, and begat Eber.
And Shelach lived after he had begotten Eber four hundred and three years, and begat sons and daughters.
And Eber lived thirty-four years, and begat Peleg.

And Eber lived after he had begotten Peleg four hundred and thirty years, and begat sons and daughters.
And Peleg lived thirty years, and begat Reu.
And Peleg lived after he had begotten Reu two hundred and nine years, and begat sons and daughters.
And Reu lived thirty-two years, and begat Serug.
And Reu lived after he had begotten Serug two hundred and seven years, and begat sons and daughters.
And Serug lived thirty years, and begat Nahor.
And Serug lived after he had begotten Nahor two hundred years, and begat sons and daughters.
And Nahor lived twenty-nine years, and begat Terah.
And Nahor lived after he had begotten Terah one hundred and nineteen years, and begat sons and daughters.
And Terah lived seventy years, and begat Abram and Nahor and Haran.
These are the generations of Terah. Terah begat Abram, Nahor, and Haran; and Haran begat Lot.
And it was when Nimrod had cast Abram into the furnace of fire because he would not worship his idol, and the fire had no power to burn him, that Haran's heart became doubtful, saying, If Nimrod overcome, I will be on his side: but if Abram overcome, I will be on his side. And when all the people who were there saw that the fire had no power over Abram, they said in their hearts, Is not Haran the brother of Abram full of divinations and charms, and has he not uttered spells over the fire that it should not burn his brother? Immediately (min yad, out of hand) there fell fire from the high heavens and consumed him; and Haran died in the sight of Terah his father, where he was burned in the land of his nativity, in the furnace of fire which the Kasdai had made for Abram his brother.
And Abram and Nahor took to them wives: the name of Abram's wife was Sara, and the name of the wife of Nahor, Milcha, the daughter of Haran, the father of Milcha and the father of Iska, who is Sara.
And Sara was barren, she had no child.
And Terah took Abram his son, and Lot bar Haran, the son of his son, and his daughter-in-law Sara the wife of Abram his son, and went forth with them from Ura of the Kasdai, to go to the land of Kenaan. And they came unto Haran, and dwelt there.
And the days of Terah were two hundred and five years. And Terah died in Haran.

Chapter 12

AND the Lord said to Abram, Go thou from thy land; separate thyself from thy kindred; go forth from the house of thy father; go into the land which I will show thee.
And I will make thee a great people, and will bless thee, and magnify thy name, and thou shalt be blessed.
And I will bless the priests who will spread forth their hands in prayer, and bless thy sons; and Bileam, who will curse them, I will curse, and they shall slay him with the mouth of the sword; and in thee shall be blessed all the generations of the earth.
And Abram went, according as the Lord had spoken with him, and Lot went with him. And Abram was the son of seventy and five years at his going forth from Haran.
And Abram took Sara his wife, and Lot his brother's son, and all the substance which they had acquired, and the souls whom they had proselyted in Haran, and went forth to go to the land of Kenaan. And they came to the land of Kenaan.

And Abram passed through the land unto the place of Shekem, unto the plain which had been showed. And the Kenaanites were then in the land; for the time had not yet come that the sons of Israel should possess it.
And the Lord was revealed unto Abram, and said, To thy sons will I give this land. And he builded there an altar before the Lord, who was revealed to him.
And he went up from thence to a mountain which was eastward of Bethel, and outspread his tent, having Bethel on the west and Ai on the east; and he builded there an altar before the Lord, and prayed in the Name of the Lord.
And Abram migrated, going and migrating unto the south.
And there was a famine in the land, and Abram went down into Mizraim to be a dweller there, because the famine was strong in the land.
And it was, as he approached to enter the limit of Mizraim, and they had come to the river, and were uncovering their flesh to pass over, that Abram, said to Sara his wife, Behold, until this I have not beheld thy flesh; but now I know that thou art a woman of fair aspect.
It will be, therefore, when the Mizraee see thee, and view thy beauty, that they will say, This is his wife; and they will kill me, and thee will keep alive.
Say, I pray, that thou art my sister, that it may be well with me for thy sake, and that my life may be spared on thy account.
And it was when Abram had entered Mizraim, the Mizraee saw the woman to be very fair;
and the princes of Pharoh beheld her, and praised her to Pharoh; and the woman was conducted to the royal house of Pharoh.
And Pharoh did good to Abram for her sake; and he had sheep, and oxen, and asses, and servants, and handmaids, and she-asses, and camels.
And the Word of the Lord sent great plagues against Pharoh and the men of his house, on account of Sara, Abram's wife.
And Pharoh called Abram, and said, What is this that thou hast done to me? Why didst thou not show me that she is thy wife?
Why saidst thou, She is my sister? When I would take her to me to wife, plagues were at once sent against me, and I went not unto her. And now behold thy wife, take (her) and go.
And Pharoh commanded men concerning him, and they led him forth, and his wife, and all that he had.

Chapter 13

And Abram went up from Mizraim, he and his wife (and) all that he had; and Lot with him, to go to the south.
And Abram had become very strong in cattle, in silver, and in gold.
And he proceeded in his journeyings from the south unto Bethel, and returned to the place where he had outspread his tabernacle at the first, between Bethel and Ai,
to the place of the altar which he had made there at the beginning; and Abram prayed there in the Name of the Lord.
And also unto Lot, who was remembered through the righteousness of Abram, there were sheep and oxen and tents.
And the land could not sustain them to dwell together, because their possessions were great, and they were not able to dwell together.
And contentions arose between the shepherds of Abram's flock, and the shepherds of the flocks of Lot; for the shepherds of Abram had been instructed by him not to go among the Kenaanaee and the Pherizaee, who, as yet, had power in the land, and to restrain the cattle that they should make no depredation in going to the place of their pasture: but the shepherds of Lot would go and feed in the grounds of the Kenaanaee and Pherizaee who yet dwelt in the land.

And Abram said to Lot, Between me and thee let there not now be controversy, nor between my shepherds and thy shepherds; for we are brother-men.
Is not all the land before thee? Separate then from me. If thou to the north, I to the south: if thou to the south, I to the north.
And Lot uplifted his eyes towards (the place of) fornication; and beheld all the plain of Jardena that it was altogether well watered, before the Lord in his wrath had destroyed Sedom and Amorah; a land admirable for trees, as the garden of the Lord, and for fruitage, as the land of Mizraim as thou goest up to Zoar.
And Lot chose to him all the plain of Jardena; and Lot journeyed from the east, and they separated the one man from his brother.
Abram dwelt in the land of Kenaan, and Lot dwelt in the towns of the plain, and spread his tabernacle towards Sedom.
And the men of Sedom were depraved in their wealth one with another, and they sinned in their bodies; they sinned with open nakedness, and the shedding of innocent blood, and practiced strange worship, and rebelled greatly against the name of the Lord.
And the Lord said to Abram, after that Lot had separated from him, Lift up now thine eyes, and look, from the place where thou art, to the north and to the south, to the east and to the west:
for all the land that thou seest will I give unto thee, and to thy sons, for ever.
And I will make thy sons manifold as the dust of the earth, as that, as it is impossible for a man to number the dust of the earth, so also it shall be impossible to number thy sons.
Arise journey in the land, and make occupation of it in length and breadth; for to thee will I give it.
And Abram stretched his tent (and made folds) for oxen and sheep, and came and dwelt in the vale of Mamre which is in Hebron, and builded there an altar before the Lord.

Chapter 14

And it was in the days of Amraphel,--he is Nimrod, who commanded Abram to be cast into the furnace; he was then king of Pontos; Ariok, (so called) because he was (arik) tall among the giants, king of Thalasar, Kedarlaomer, (so called) because he had bound himself (or gone over) among the bondmen of the king of Elam, and Thidal, crafty as a fox, king of the peoples subjected to him,
made war with Bera, whose deeds were evil, king of Sedom, and with Birsha, whose deeds were with the wicked, king of Amora: Shinab, who had hated his father, king of Admah, and Shemebar, who had corrupted himself with fornication, king of Zeboim; and the king of the city which consumed (Bela) the dwellers thereof, which is Zoar.
All these were joined in the vale of the gardens (paredesaia), the place that produced the streamlets of waters that empty themselves into the sea of salt.
Twelve years they had served Kedarlaomer; and in the thirteenth year they had rebelled.
And in the fourteenth year came Kedarlaomer and the kings who were with him, and smote the Giants (gibboraia) which were in Ashtaroth-Karniam, and the Strong who were in Hametha, and the Terrible who were in the plain of Kiriathaim,
and the Choraee (dwellers in caverns) who were in the high mountains of Gebala, unto the valley of Pharan, which was nigh upon the edge of the desert.
And they returned, and came to the place where was rendered the judgment of Mosheh the prophet, to the fountain of the waters of Strife, which is

Requam. And they smote all the fields of the Amalkaee, and also the Emoraee, who dwelt in En-gedi.
And the king of Sedom, and the king of Amorah, and the kind of Admah, and the king of Zeboim, and the king of the city which consumed its inhabitants, which is Zoar, went forth, and set the array of battle against them in the valley of the gardens;
with Kedarlaomer king of Elam, and Thidal king of the nations obedient to him, and Amraphel king of Pontos, and Ariok king of Thelasar; four kings arrayed in battle against five.
And the valley of the gardens had many pits filled with bitumen: and the kings of Sedom and Amora fled away, and fell there; and they who were left fled to the mountains.
And they took all the property of Sedom and Amora, and all their food, and went.
And they made captive Lot the son of Abram's brother, and his property, and went. And he had dwelt in Sedom.
And Og came, who had been spared from the giants that died in the deluge, and had ridden protected upon the top of the ark, and sustained with food by Noah; not being spared through high righteousness, but that the inhabitants of the world might see the power of the Lord, and say, Were there not giants who in the first times rebelled against the Lord of the world, and perished from the earth? But when these kings made war, behold, Og, who was with them, said in his heart, I will go and show Abram concerning Lot, who is led captive, that he may come and deliver him from the hands of the kings into whose hands he has been delivered.
And he arose and came, upon the eve of the day of the Pascha, and found him making the unleavened cakes. Then showed he to Abram the Hebrew, who dwelt in the valleys of Mamre Amoraah, brother of Eshkol and brother of Aner, who were men of covenant with Abram.
And when Abram heard that his brother was made captive, he armed his young men who were trained for war, grown up in his house; but they willed not to go with him. And he chose from them Eliezer the son of Nimrod, who was equal in strength to all the three hundred and eighteen; and he pursued unto Dan.
And he divided them at night in the way; a part were to engage with the kings, and a part were hidden to smite the firstborn of Egypt. And he arose, he and his servants, and smote them, and pursued them which remained of them unto (the place) of the memorial of sin which was to be in Dan, from the north of Darmesek.
And he brought back all the substance, and also Lot his brother and his substance he brought back, and also the women and the people.
And the king of Sedom came forth, after that he returned from destroying Kedarlaomer and the kings who were with him, to meet him at the plain of Mephana, which was the king's race-course.
And Malka Zadika, who was Shem bar Noah, the king of Yerushalem, came forth to meet Abram, and brought forth to him bread and wine; and in that time he ministered before Eloha Ilaha.
And he blessed him, and said, Blessed be Abram of the Lord God Most High, who for the righteous possesseth the heavens and the earth.
And blessed be Eloha Ilaha, who hath made thine enemies as a shield which receiveth a blow. And he gave to him one of ten, of all which he brought back.
And the king of Sedom said to Abram, Give me the souls of the men of my people whom thou hast brought back, and the substance take to thyself.
And Abram said to the king of Sedom, I have uplifted my hands in an oath before the Lord God the Most High, who for the just possesseth his possession of the heavens and the earth,
if from a thread to the latchet of a sandal I receive any thing of all that is thine; lest thou magnify thyself in saying, I have enriched Abram from mine own.

Have I not power over all the spoil?--Apart from what the young men have eaten, and the portion of the men who went with me, Aner, Eshkol, and Mamre, they also receiving their portion.

Chapter 15

After these words, when the kings had gathered together, and had fallen before Abram; and four kings had been slain, and nine hosts brought back, Abram reasoned in his heart, and said, Woe to me, because I have received the reward of my appointments in this world, and have no portion in the world to come. Or peradventure the brethren and friends of those who have been slain will combine in legions and come against me; or that at that time there was found with me the reward of a little righteousness, so that they fell before me; but the second time reward may not be found with me, and by me the name of the Heavens may be profaned. Thereupon was the word (pithgama) of the Lord with Abram in a vision, saying, Fear not; for if these men should gather together in legions and come against thee, My Word (Memra) will be thy shield: and also if these fall before thee in this world, the reward of thy good works shall be kept, and be prepared before Me in the world to come, great exceedingly.
And Abram said, Lord God, great blessings hast Thou given me, and great (are they which it is) before Thee to give me: nevertheless, what profit is to me, when I pass from the world without children, and Eliezer the manager (bar pharnasath, the son of sustenance) of my house, by whose hands signs were wrought for (or to) me in Darmasek, expects to be my heir?
And Abram said, Behold, to me Thou hast not given a son; and, behold, the manager of my house will be my heir.
And, behold, a word from before the Lord was to him, saying, He shall not be thine heir; but a son whom thou wilt beget shall be thy heir.
And He brought him forth without, and said, Look up now to the heavens, and number the stars, if thou art able to number them: and he said, So will be thy sons.
And he believed in the Lord, and had faith in the (Memra) Word of the Lord, and He reckoned it to him for righteousness (lizeku), because he parleyed not before him with words.
And He said to him, I am the Lord who brought thee out of the fiery furnace of the Kasdai, to give thee this land to inherit.
And he said, Lord God, by what may I know that I shall be the heir of it?
And He said, Bring Me oblations, and offer before Me an heifer of three years, and a goat of three years, a ram of three years, and a dove, and the young of a pigeon.
And he brought all these before Him, and divided them in the midst, and set in order every division over against its fellow; but the fowl he divided not.
And there came down idolatrous peoples which are like to unclean birds, to steal away the sacrifices of Israel; but the righteousness of Abram was a shield over them.
And when the sun was nearing to set, a deep sleep was thrown upon Abram: and, behold, four kingdoms arose to enslave his children: Terror, which is Bavel; Darkness, which is Madai; Greatness, which is Javan; Decline, which is Pheras, which is to fall, and to have no uplifting, and from whence it is to be that the children of Israel will come up.
And he said to Abram, Knowing, thou must know, that thy sons shall dwell in a land not their own, because thou hast not believed, and they will subjugate and afflict them four hundred years;
and also that the people whom they shall serve I will judge with two hundred and fifty plagues, and afterwards they shall go forth into liberty with great riches.

And thou shalt be gathered to thy fathers, thy soul shall rest in peace, and thou shalt be buried in a good old age.
And in the fourth generation of thy sons they will return hither to inherit; because the guilt of the Amoraah is not yet complete.
And when the sun had set there was darkness. And, behold, Abram saw Gehinnam ascending, smoke with flaming coals and burning flakes of fire, werewith the wicked are to be judged. And, behold, He passed between those divisions.
In that day the Lord ordained a covenant with Abram, that He would not judge therein his sons, but would deliver them from the kingdom, saying, To thy sons will I give this land, from Nilos of Mizraim unto the great river, the river Pherath,
the Shalmia, and the Kenizah, and Kadmonaah, and the
Hittaee, and the Pherizaee, and Gibaraee, and the
Emoraee, and the Kinaanaee, and the Girgeshaee, and the Jebusaee.

Chapter 16

But Sara, the wife of Abram, had not borne to him. But he had a handmaid, a Mizreitha, and her name was Hagar, a daughter of Pharoh, whom he gave to him as a handmaid at the time that he received her, being struck by the Word from before the Lord.
And Sara said to Abram, Behold, now, the Lord hath restrained me from bearing, go to my handmaid and set her free; perhaps I may be builded by her. And Abram hearkened to the word of Sara.
And Sara the wife of Abram took Hagar the Mizreitha handmaid, when Abram had dwelt ten years in the land of Kenaan, and set her free, and gave her to Abram her husband to wife.
And he went unto Hagar, and she conceived; and she saw that she had conceived, and the honour of her mistress was despised in her eyes.
And Sara said to Abram, All my affliction is from thee. Being secure that thou wouldst do me justice, I left the land and house of my father, and came up with thee to a foreign land; and forasmuch as I was not able to become a mother, I set free my handmaid, and gave her to lie in thy bosom; and she seeth that she had conceived, and mine honour is despised before her. But now is my affliction manifest before the Lord, who will spread peace between me and thee, and the land shall be replenished from us, nor shall we need the help of the progeny of Hagar the daughter of Pharoh bar Nimrod, who threw thee into the furnace of fire.
And Abram said to Sara, Behold, thy handmaid is under thy authority: do to her what is right in thine eyes. And Sara afflicted her, and she escaped from before her.
And the Angel of the Lord found her at the fountain of waters in the desert; at the fountain of waters which is in the way to Chagra.
And He said, Hagar, handmaid of Sara, whence comest thou, and whither does thou go? And she said, From before Sara my mistress I have escaped.
And the Angel of the Lord said to her, Return to thy mistress, and be subject under her hand.
And the Angel of the Lord said to her, Multiplying I will multiply thy sons, and they shall not be numbered for multitude.
And the Angel of the Lord said to her, Behold, thou art with child, and thou wilt bear a son, and thou shalt call his name Ishmael, because thy affliction is revealed before the Lord.
And he shall be like the wild ass among men: his hands shall take vengeance of his adversaries, and the hands of his adversaries be put forth to do him evil; and in the presence of all his brethren shall he be commingled, (yitharbeb, Arabized,) and shall dwell.
And she gave thanks before the Lord whose Word spake to her, and thus said, Thou art He who livest and art eternal; who seest, but art not

seen! for she said, For, behold, here is revealed the glory of the Shekina of the Lord after a vision.
Wherefore she called the well, The Well at which the Living and Eternal One was revealed; and, behold, it is situate between Rekam and Chalutsa.
And Hagar bare Abram a son, and Abram called the name of his son whom Hagar bare, Ishmael.
And Abram was the son of eighty-six years when Hagar bare Ishmael to Abram.

Chapter 17

And Abram was the son of ninety and nine years, and the Lord appeared to Abram, and said to him, I am El Shadai; serve before Me and be perfect (shelim) in thy flesh.
And I will set My covenant between My Word and thee, and will multiply thee very greatly.
And because Abram was not circumcised, he was not able to stand, but he bowed himself upon his face; and the Lord spake with him, saying,
Behold, I have confirmed (or divided) my covenant with thee; and thou shalt be the father of many peoples.
And thy name shall be no more called Abram, but Abraham shall be thy name, because to be the father of a great multitude of peoples have I appointed thee.
And I will make thee exceeding fruitful, and will set thee for congregations; and kings ruling over peoples shall come forth from thee.
And I have established My covenant between My Word and thee, and thy sons after thee in their generations, for an everlasting covenant, to be a God to thee and to thy sons after thee.
And I will give to thee and to thy sons after thee the land of thy habitation, all the land of Kenaan, for an everlasting possession: and I will be to them Eloha.
And the Lord said to Abraham, And thou shalt observe my covenant, thou and thy sons after thee in their generations.
This is My covenant, that you shall observe between My Word and you, and your sons after you:--Every male of you being circumcised, though he have not a father to circumcise him.
And you shall circumcise the flesh of your foreskin, as a sign of the covenant between My Word and you.
And the son of eight days shall be circumcised among you, every male in your generations; from him who is brought up in your house, or bought with your silver, unto every son of the peoples who is not of you.
He who is circumcised shall circumcise him who is brought up among you, or bought with your silver; and it shall be My covenant in your flesh for a covenant for ever.
And the uncircumcised male who is not circumcised in the flesh of his foreskin, unless he have some one to circumcise him, that man shall be cut off from his people; he hath made My covenant to pass away.
And the Lord said to Abraham, The name of Sara thy wife shall be no more called Sara; for Sarah shall be her name.
And I will bless in her body, and will also give from her a son to thee, and I will bless, him, and he shall be for assemblies, and kings ruling over nations shall be from her.
And Abraham fell on his face, and wondered, and said in his heart, Shall the son of a hundred years have progeny, and Sarah, the daughter of ninety years, bear a child?
And Abraham said before the Lord, May not Ishmael be established, and serve before Thee?
And the Lord said, In truth Sarah thy wife shall bear thee a son, and thou shalt call his name Izhak; and with him I will confirm My covenant for an everlasting covenant to his sons after him.

And concerning Ishmael I have heard thy prayer. Behold, I have blessed him; and I will spread him abroad, and multiply him very greatly. Twelve princes shall he beget, and I will give him to be a great people.
But My covenant will I establish with Izhak, whom Sarah shall bear to thee at this time in the year after.
And He ceased speaking with him; and the Glory of the Lord ascended from Abraham.
And Abraham took Ishmael his son, and all brought up in his house, and all bought with money, every male among the household people of Abraham, and he circumcised the flesh of their foreskin in the same day in which the Lord spake with him.
And Abraham was the son of ninety and nine years when he circumcised the flesh of his foreskin.
And Ishmael his son was thirteen years old when he circumcised the foreskin of his flesh.
In the same day, in the fourteenth year, was Abraham circumcised, and Ishmael his son.
And every man of his house, the house-trained, and the purchased with money of the sons of the people, was circumcised with him.

Chapter 18

AND the glory of the Lord was revealed to him in the valley of Mamre; and he, being ill from the pain of circumcision, sat at the door of the tabernacle in the fervour (or strength) of the day.
And he lifted up his eyes and looked, and, behold, three angels in the resemblance of men were standing before him; (angels) who had been sent from the necessity of three things;--because it is not possible for a ministering angel to be sent for more than one purpose at a time;--one, then, had come to make known to him that Sarah should bear a man-child; one had come to deliver Lot; and one to overthrow Sedom and Amorah. And when he saw them, he ran to meet them from the door of the tent, and bowed himself on the earth.
And he said, I beseech, by the mercies (that are) before Thee, O Lord, if now I have found favour before Thee, that the glory of Thy Shekina may not now ascend from Thy servant, until I have set forth provisions {Abraham again said to these men, Let a little water be brought, and wash your feet, and recline} under the tree.
And I will bring food of bread, that you may strengthen your hearts, and give thanks in the Name of the Word of the Lord, and afterwards pass on. For therefore at the time of repast are you come, and have turned aside to your servant to take food. And they said, Thou hast spoken well; do according to thy word.
And Abraham hastened into the tent unto Sarah, and said to her, Hasten three measures of flour-meal, mix and make cakes.
And unto the flock ran Abraham, and took a calf, tender and fat, and gave to a young man, and hastened to make prepared meats;
and he took rich cream and milk and the calf which the young man had made into prepared meats, and set them before them, according to the way and conduct (hilkath) of the creatures of the world; and he served before them, and they sat under the tree; and he quieted himself (to see) whether they would eat.
And they said to him, Where is Sarah thy wife? And he said, Behold, she is in the tent.
And one of them said, Returning I will return to thee in the coming year; and you shall be revived, and, behold, Sarah thy wife shall have a son.
And Sarah was hearkening at the door of the tent, and Ishmael stood behind her, and marked what the Angel said.
But Abraham and Sarah were old, they had mounted (alu) in days, and with Sarah the way of women had ceased.

And Sarah wondered in her heart, saying After that I am old shall I have conceptions, and my lord Abraham is old?
And the Lord said to Abraham, Why hath Sarah so laughed, saying, Can it be in truth that I shall bear, being old?
Is it possible to hide anything from before the Lord? At the gracious time I will return to thee, in the time when you shall be revived, and Sarah shall have a son.
And Sarah denied and said, I wondered not; for she was afraid. And the Angel said, Fear not: yet in truth thou didst laugh.
And the angels, who had the likeness of men, arose from thence, and the one who had made known the tidings to Sarah ascended to the high heavens; and two of them looked toward Sedom; and Abraham went with them.
And the Lord said, with His Word, I cannot hide from Abraham that which I am about to do; and it is right that before I do it, I should make it known to him. For
Abraham is to be a great and mighty people, and through him shall all the peoples of the earth be blessed.
Because his holiness (piety, chasidutha) is manifest before Me, (and) that he will instruct his sons, and the men of his house after him, to keep the ways that are right before the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken concerning him.
And the Lord said to the ministering angels, The cry of Sedom and Amorah, because they oppress the poor, and decree that whosoever giveth a morsel to the needy shall be burned with fire, is therefore great, and their guilt exceedingly weighty.
I will now appear, and see whether, as the cry of a damsel torn away, which ascendeth before Me, they have made completion of their sins; (or, whether they have made an end of their sins;) and if they have wrought repentance, shall they not be as (if) innocent before Me? and as if not knowing, I will not punish.
And the angels who had the likeness of men, turned thence and went towards Sedom. And Abraham now supplicated mercy for Lot, and ministered in prayer before the Lord.
And Abraham prayed and said, Wilt Thou destroy in Thy displeasure the innocent with the guilty?
Perhaps there are fifty innocent persons within the city, who pray before Thee,--ten for every city, of all the five cities of Sedom, Amorah, Admah, Zeboim, and Zoar. Wilt Thou in Thy displeasure destroy and not forgive the country, on account of the fifty innocent ones who are in it?
Unholy would it be before Thee to do according to this word, to slay the innocent with the guilty, and to make the innocent to be as the guilty! That be unholy with Thee. It cannot be that One who is the Judge of all the earth should not do justice.
And the Lord said, If I find in Sedom fifty innocent in the midst of the city who pray before Me, I will forgive all the land on their account.
And Abraham responded, and said, I pray for mercy. Behold, now, I have begun to speak before the Lord; I, who am as dust and ashes.
Perhaps of the fifty innocent persons, five may be wanting. On account of the five who may be wanting to Zoar, wilt Thou destroy the whole city?
And He said, I will not destroy it, if I find there forty and five.
And he added yet to speak before Him, and said, Perhaps there may be forty found there; ten for each city of the four cities, and Zoar, whose guilt is lighter, forgive thou for Thy mercy's sake. And he said, I will not make an end for the sake of the forty innocent ones.
And he said, Let not the displeasure of the Lord, the Lord of all the world, wax strong against me, and I will speak. Perhaps thirty who pray may be found there, ten for each of the three cities, and Zeboim and Zoar forgive them for Thy mercy's sake. And He said, I will not make an end if I find thirty there.

And he said, Imploring mercy, I have now begun to speak before the Lord, the Lord of all the world. Perhaps twenty who pray may be found; ten in each of the two cities, and the three forgive Thou for Thy mercy's sake! And He said, I will not destroy for the sake of the twenty innocent.
And he said, I implore mercy before Thee! Let not the anger of the Lord,the Lord of all the world, grow strong, and I will speak only this time. Perhaps ten may be found there; and I and they will pray for mercy upon all the land, and Thou wilt forgive them. And He said, I will not destroy for the sake of the ten who may be innocent.
And the majesty of the {Shekinah of the} Lord went up when He had ceased to speak with Abraham; and Abraham returned to his place.

Chapter 19

Two angels came to Sedom at the evening; and Lot sat in the gate of Sedom. And Lot saw, and rose up to meet them from the gate of the tabernacle. And he bowed his face to the ground,
and said, I beg now, my lords, turn now hither, and enter the house of your servant, and lodge, and wash your feet; and you will arise and proceed on your way. And they said to him, No; for in the street we will lodge.
And he persuaded them earnestly, and they turned aside to be with him; and they entered his house, and he made a repast for them, and prepared unleavened cakes. And it seemed to him as if they did eat.
They had not yet lain down, when the wicked men of the city, the men of Sedom, came round upon the house, from the youth to the old man, all the people throughout.
And they cried to Lot, and said to him, Where are the men who entered with thee tonight? Bring them out to us, and we will lie with them.
And Lot went out to them to the gate, and shut the door after him.
And he said, I pray, my brethren, do not thus wickedly.
Behold, now, I have two daughters who have had no dealing with a man; I would now bring even them out to you to do to them as is meet before you, rather than you should do evil to these men, because they have entered in to lodge under the shadow of my roof.
And they said, Give up this. And they said, Did not this come alone to sojourn among us? and, behold, he is making himself a judge, and judging the whole of us. But now we will do worse to thee than to them. And they prevailed against the man, against Lot, greatly, and came near, to shatter the door.
And the Men stretched forth their hands, and brought Lot unto them in the house, and shut the door.
But the men who were at the gate of the house they struck with a suffusion of the eyes, from the young to the old, and they wearied themselves to find the gate.
And the Men said to Lot, Hast thou yet in this city kinsman or brother? Thy sons-in-law, thy sons and thy daughters, take forth from the place; {for we are about to destroy this place,} for the cry of it before the Lord is great, and the Lord hath sent us to destroy it.
And Lot went forth, and spake with his sons-in-law who had taken his daughters, and said, Arise, come forth from this place; for the Lord destroyeth the city. But the word was as a wonder, (and he) as a man ranting, in the eyes of his sons-in-law.
And at the time that the morning was about to uprise, the angels were urgent upon Lot, saying, Up, take thy wife and thy two daughters who are with you, lest you perish in the condemnation of the inhabitants of the city.
But he delayed: and the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, for mercy from the Lord was upon them. And they brought them forth, and set them without the city.

And it was that as they led them without, one of them returned into Sedom, to destroy it; and one remained with Lot, and said to him, Be merciful to your life; look not behind you, and stand not in all the plain; to the mountain escape, or you perish.
And Lot said to him, I beseech of thee endure with me a little hour, until I have prayed for mercy from before the Lord.
Behold, now, thy servant hath found mercy before Thee, and Thou hast multiplied the kindness Thou hast done me in saving my life, and I am not able to escape to the mountain, lest evil overtake me, and I die.
Behold, now, I pray, this city, it is a near habitation, and convenient (for us) to escape thither; and it is small, and the guilt thereof light. I will flee thither, then. Is it not a little one? and my life shall be preserved.
And He said, Behold, I have accepted thee in this matter also, that I will not overthrow the city for which thou hast spoken, to destroy it, that thou mayest escape to it.
Hasten and flee thither: for I cannot do any thing till thou have entered there. Therefore he called the name of the city Zoar.
The sun had passed the sea, and come forth upon the earth, at the end of three hours, and Lot entered into Zoar.
And the Word of the Lord had caused showers of favour to descend upon Sedom and Amorah, to the intent that they might work repentance, but they did it not: so that they said, Wickedness is not manifest before the Lord. Behold, then, there are now sent down upon them sulphur and fire from before the Word of the Lord from Heaven.
And He overthrew those cities, and all the plain, and all the inhabitants of the cities, and the herbage of the earth.
And his wife looked after the angel, to know what would be in the end of her father's house, for she was of the daughters of the Sedomaee; and because she sinned by salt (bemilcha) she was manifestly punished; behold, she was made a statue of salt.
And Abraham arose in the morning (and went) to the place where he had ministered in prayer before the Lord.
And he looked towards Sedom and Amorah, and all the land of the plain, and saw, and, behold, the smoke of the land went up as the smoke of a furnace.
And it was when the Lord destroyed the cities of the plain, that He remembered the righteousness of Abraham, and sent forth Lot from the midst of the overthrow, when He overthrew the cities wherein Lot had dwelt.
And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; because he feared to reside in Zoar. And he dwelt in a cavern, he and his two daughters.
And the elder said to the less, Our father is old, and there is no man in the land to come to us after the way of the whole earth:
come, let us make our father drink wine, and when he is drunken we will lie with him, and raise up sons from our father.
And they made their father drink wine that night, and he was drunk. And the elder arose, and lay with her father, nor did he know when she lay down, nor when she arose.
And it was the day following, and the elder said to the less, Behold, now, I lay my evening with the father; let us make him drink wine this night also, that he may be drunk; and go thou and lie with him, that we may raise up sons from our father.
And they made their father drink wine that night also, and he was drunk, and the younger arose, and lay with him; and he knew not in her lying down nor in her rising up.
And the two daughters of Lot became with child by their father.

And the elder brought forth a son, and she called his name Moab, because from her father she had conceived. He is the father of the Moabaee unto this day.
And the younger also brought forth a son, and she called his name Bar-Ammi, because he was the son of her father. He is the father of the Ammonite people unto this day.

Chapter 20

And Abraham went on from thence to the land of the south, and dwelt between Rekam and Chagra, and had his habitation in Gerar.
And Abraham said concerning Sarah his wife, She is my sister. And Abimelek, king of Gerar, sent and took Sarah.
And a word came from before the Lord unto Abimelek, in a dream of the night, and said to him, Behold, thou diest, because of the woman whom thou hast carried away, and she a man's wife.
But Abimelek had not come nigh to defile her; and he said, Lord, shall the son of a people who hath not sinned, and whom it is right to absolve in the judgment, be killed?
Did he not tell me, She is my sister? and did not she also say, He is my brother? In the truthfulness of my heart and the innocency of my hands have I done this.
And the Word of the Lord said to him in a dream, Before Me also it is manifest that in the truthfulness of thy heart thou didst this, and so restrained I thee from sinning before Me; therefore I would not permit thee to come near her.
And now let the wife of the man return; for he is a prophet; he will pray for thee, and thou shalt live: but if thou wilt not let her return, know that dying thou shalt die, thou and all who are thine.
And Abimelek arose in the morning, and called all his servants, and told all these words before them; and the men feared greatly.
And Abimelek called Abraham, and said, What hast thou done to us? And in what have I sinned against thee? For thou hast brought upon me and upon my kingdom a great sin. Thou hast wrought with me works that are not right.
And Abimelek said to Abraham, What hast thou seen, that thou didst this thing?
And Abraham said, Because I said in my heart, The fear of the Lord is not in this place, and they will kill me for the sake of my wife.
But in truth she is my sister, the daughter of my father's brother, but not of the kindred of my mother; and she became my wife.
And it was when they sought to turn me aside to the wor-ship of idols, and I went forth from my father's house, that I said to her, This is the kindness thou shalt do me: in every place to which we come, say concerning me, He is my brother.
And Abimelek took sheep, and restored Sarah his wife to him.
{And Abimelech said, Behold, my land is before you; and wherever is right in your eyes, dwell.}
And to Sarah he said, Behold, I have given a thousand sileen of silver to thy brother; behold, they are to thee a veil of the eyes, inasmuch as thou wast hidden from thine husband one night, and I would have seen thee: for were I to give all that I have it would not suffice (or be proportionate). And the words were debated. And Abraham knew that Abimelek had not come near Sarah his wife.

Chapter 21

And the Lord remembered Sarah according to that which He had said to her; and the Lord wrought a miracle for Sarah like to that for which Abraham had spoken in prayer for Abimelek.

And she conceived, and Sarah bare to Abraham a son, who was like to himself in his age, at the time of which the Lord had spoken to him.
And Abraham called the name of his son whom Sarah had borne him Izhak.
And Abraham circumcised Izhak his son, when the son of eight days, as the Lord had commanded him.
And Abraham was the son of an hundred years when Izhak his son was born to him.
And Sarah said, The Lord hath done wondrously for me; all who hear will wonder at me.
And she said, How faithful was the messenger who announced to Abraham, and said, Sarah will nurse children, for she shall bring forth a son in her old age!
And the child grew and was weaned. And Abraham made a great feast on the day when Izhak was weaned.
And Sarah observed the son of Hagar the Mizreitha, whom she bare to Abraham, mocking with a strange worship, and bowing to the Lord.
And she said to Abraham, Cast out this handmaid and her son: for it is not possible for the son of this handmaid to inherit with my son; and he to make war with Izhak.
And the thing was very evil in Abraham's eyes, on account of Ishmael his son, who would practise a strange worship.
And the Lord said to Abraham, Let it not be evil in thine eyes on account of the youth who goeth forth from thy nurturning, and of thy handmaid whom thou sendest away. Hearken unto all that Sarah saith to thee, because she is a prophetess; for in Izhak shall sons be called unto thee; and this son of the handmaid shall not be genealogized after thee.
But the son of the handmaid have I set for a predatory people (le-am leistim), because he is thy son.
And Abraham rose up in the morning, and took bread and a cruse of water, and gave to Hagar to bear upon her shoulder, and bound it to her loins, to signify that she was a servant, and the child, and dismissed her with a letter of divorce (be-gitta). And she went, and wandered from the way into the desert which was hard by Beersheba.
And it was when they came to the entrance of the desert, they remembered to wander after strange worship; and Ishmael was seized with a burning thirst, and drank of the water till all the water was consumed from the cruse. And he was dried up, and withered in his flesh; and she carried him, and was exhausted, and she cried unto the Fear of his father, and He answered her not; and she laid the youth down at once under one of the trees.
And she went and sat on one side, and cast away the idol (or the strange worship), and removed from her son, as the distance of an arrow from the bow; for she said, I am not able to see the death of the child. And she sat over against her son, and lifted up her voice and wept.
And the voice of the youth was heard before the Lord for the righteousness' sake of Abraham; and the Angel of the Lord called to Hagar from heaven, and said, What to thee, Hagar? Faint not, for the voice of the youth is heard before the Lord; neither shall judgment be according to the evil which he will do, but according to the righteousness of Abraham is mercy upon him in the place where he is.
Arise, support the child, and strengthen thine hand in him: for I have set him for a great people.
And the Lord opened her eyes, and showed her a well of water, and she went and filled the cruse with water, and gave the youth to drink.
And the Word of the Lord was the helper of the youth, and he grew and dwelt in the wilderness, and became a skilful master of the bow.
And he dwelt in the wilderness of Pharan, and took for a wife Adisha, but put her away. And his mother took for him Phatima to wife, from the land of Mizraim.

And it was at that time that Abimelek and Phikol, chief of his host, spake to Abraham, saying, The Word of the Lord is in thine aid in all whatsoever thou doest.
And now, swear to me here, by the Word of the Lord, that thou wilt not be false with me, nor with my son, nor with the son of my son: according to the kindness which I have done with thee, thou shalt do with me, and with the land in which thou dwellest.
And Abraham said to him, I swear.
And Abraham remonstrated with Abimelek concerning the well of water of which the servants of Abimelek had deprived him.
And Abimelek said, I knew not who did this thing; neither hast thou shown it to me; nor have I heard it from others, till today from thyself.
And Abraham took sheep and oxen, and gave to Abimelek; and they both made a covenant.
And Abraham set seven lambs apart and separated them from the oxen.
And Abimelek said to Abraham, What are these seven lambs which thou hast set apart?
And he said, That thou mayest take the seven lambs from my hand, to be a testimony for me that I have digged this well.
Therefore he called that well the Well of the Seven Lambs; because there they two did swear.
And they struck a covenant at the Well of the Seven Lambs. And Abimelek and Phikol the Chief of his host arose and returned to the land of the Philistaee.
And he planted a garden, (lit., "a paradise,") at the Well of the Seven Lambs, and prepared in the midst of it food and drink for them who passed by and who returned; and he preached to them there, Confess ye, and believe in the Name of the Word of the Lord, the everlasting God.

Chapter 22

And it was after these things that Izhak and Ishmael contended; and Ishmael said, It is right that I should inherit what is the father's because I am his firstborn son. And Izhak said, It is right that I should inherit what is the father's, because I am the son of Sarah his wife, and thou art the son of Hagar the handmaid of my mother. Ishmael answered and said, I am more righteous than thou, because I was circumcised at thirteen years; and if it had been my will to hinder, they should not have delivered me to be circumcised; but thou wast circumcised a child eight days; if thou hadst had knowledge, perhaps they could not have delivered thee to be circumcised. Izhak responded and said, Behold now, today I am thirty and six years old; and if the Holy One, blessed be He, were to require all my members, I would not delay. These words were heard before the Lord of the world, and the Word of the Lord at once tried Abraham, and said to him, Abraham! And he said, Behold me.
And He said, Take now thy son, thy only one whom thou lovest, Izhak, and go into the land of worship, and offer him there, a whole burnt offering, upon one of the mountains that I will tell thee.
And Abraham rose up in the morning and saddled his ass, and took two young men with him, Eliezer and Ishmael, and Izhak his son, and cut the small wood and the figs and the palm, which are provided for the whole burnt offering, and arose and went to the land of which the Lord had told him.
On the third day Abraham lifted up his eyes and beheld the cloud of glory fuming on the mount, and it was discerned by him afar off.
And Abraham said to his young men, Wait you here with the ass, and I and the young man will proceed yonder, to prove if that which was promised shall be established:--So shall be thy sons:--and we will worship the Lord of the world, and return to you.

And Abraham took the wood of the offering and laid it upon Izhak his son, and in his hand he took the fire and the knife; and they went both of them together.
And Izhak spake to Abraham his father and said, My Father! And he said, I am. And he said, Behold the fire and the wood: where is the lamb for the offering?
And Abraham said, The Lord will choose for Himself a lamb for the offering. And they went both of them in heart entirely as one.
And they came to the place of which the Lord had told him. And Abraham builded there the altar which Adam had built, which had been destroyed by the waters of the deluge, which Noah has again builded, and which had been destroyed in the age of divisions; and he set the wood in order upon it, and bound Izhak his son, and laid him on the altar upon the wood.
And Abraham stretched out his hand, and took the knife to slay his son.
And Izhak answered and said to his father, Bind me properly (aright), lest I tremble from the affliction of my soul, and be cast into the pit of destruction, and there be found profaneness in thy offering. (Now) the eyes of Abraham looked on the eyes of Izhak; but the eyes of Izhak looked towards the angels on high, (and) Izhak beheld them, but Abraham saw them not. And the angels answered on high, Come, behold how these solitary ones who are in the world kill the one the other; he who slayeth delays not; he who is to be slain reacheth forth his neck.
And the Angel of the Lord called to him from the heavens, and said to him, Abraham! Abraham! And he said, Behold me.
And He said, Stretch not out thy hand upon the young man, neither do him any evil; for now it is manifest before Me that thou fearest the Lord; neither hast thou withheld thy son the only begotten from Me.
And Abraham lifted up his eyes and saw, and, behold, a certain ram which had been created between the evenings of the foundation of the world, was held in the entanglement of a tree by his horns. And Abraham went and took him, and offered him an offering instead of his son.
And Abraham gave thanks and prayed there, in that place, and said, I pray through the mercies that are before Thee, O Lord, before whom it is manifest that it was not in the depth of my heart to turn away from doing Thy decree with joy, that when the children of Izhak my son shall offer in the hour of affliction, this may be a memorial for them; and Thou mayest hear them and deliver them, and that all generations to come may say, In this mountain Abraham bound Izhak his son, and there the Shekina of the Lord was revealed unto him.
And the Angel of the Lord called to Abraham the second time from the heavens,
and said, By My Word have I sworn, saith the Lord, forasmuch as thou hast done this thing, and hast not withheld thy son, thy only begotten,
that in blessing I will bless thee, and in multiplying I will multiply thy sons as the stars of the heavens, and they shall be as the sand which is upon the shore of the sea, and thy sons shall inherit the cities before their enemies.
And all the peoples of the earth shall be blessed through the righteousness of thy son, because thou hast obeyed My word.
And the angels on high took Izhak and brought him into the school (medresha) of Shem the Great; and he was there three years. And in the same day Abraham returned to his young men; and they arose and went together to the Well of the Seven, and Abraham dwelt at Beira-desheva.
And it was after these things, after Abraham had bound Izhak, that Satana came and told unto Sarah that Abraham had killed Izhak. And Sarah arose, and cried out, and was strangled, and died from agony. But Abraham had come, and was resting in the way. And it was told Abraham, saying, Behold, Milcha also hath borne; she hath enlargement, through the righteousness of her sister, for bring forth sons unto Nachor thy brother:

Uts, his firstborn, and Booz, his brother, and Kemuel, master of the Aramean magicians, and
Keshed, and Chazo, and Pildash, and Jidlaph, and Bethuel.
And Bethuel begat Rivekeh. These eight bare Milcha to Nacor the brother of Abraham.
And his concubine, whose name was Rëuma, she also bare Tebach, and Gacham, and Tachash, and Maacha.

Chapter 23

And the days of the life of Sarah were an hundred and twenty and seven years, the years of the life of Sarah.
And Sarah died in Kiryath Arba, which is Hebron. And Abraham came from the mountain of worship, and found that she was dead; and he sat to mourn for Sarah, and to weep for her.
And Abraham rose up from the sight of the face of his dead, and spake with the sons of Hittah, saying,
I am a sojourner and dweller with you; I pray sell me the inheritance of a sepulchre among you, and I will bury my dead there.
And the sons of Hittah responded unto Abraham, saying to him,
Attend to us, our lord. Great before the Lord art thou among us, in the best of our sepulchres bury thy dead: there is not a man of us who will refuse thee his sepulchre, that thou mayest bury thy dead.
And Abraham rose and bowed to the people of the land, the sons of Hittah.
And he spake with them, saying, If it be with the consent of your mind that I bury my dead from before my face, receive of me, and intercede for me before Ephron bar Zochar
that he sell me his double cave which is built in the side of his field, for the full price in silver let him give it me among you, for an inheritance of sepulture.
But Ephron the Hittite answered Abraham in the presence of the sons of Hittah, of all who entered the gate of his city, saying,
My lord, listen to me: the field I give thee, and the cave which is in it, to thee I give it, as a gift before the sons of my people I give it to thee; go, bury thy dead.
And Abraham bowed before the sons of Hittah.
And he spake with Ephron before the people of the land, saying,
Nevertheless, if thou art willing to do me a favour, hear me: I will give thee in silver the price of the field; take (it) of me, and I will bury my dead there. And
Ephron answered Abraham, saying to him,
My lord, hear me: the land, as to its price, would be four hundred sileen of silver; between me and thee what is that? Bury thy dead.
And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver which he had named before the sons of Hittah, four hundred sileen of silver, good, passing at every table, and receivable in all transactions.
And he confirmed the purchase of the field of Ephron, in which (was) the double (cave) which is before Mamre, The field, and the cave that is therein, and all the trees that were in the field, in all the boundaries thereof round about,
--Unto Abraham, for a purchased possession, in the presence of the sons of Hittah, (even) of all who entered in at the gate of the city.
And afterwards Abraham buried Sarah his wife in the cave of the field Kapheilta which is before Mamre, that is, Hebron in the land of Kenaan.
And the field and the cave therein were confirmed unto Abraham for an inheritance of sepulture from the sons of Hittah.

Chapter 24

And Abraham was old with days, and the Word of the Lord had blessed Abraham with every kind of blessing.
And Abraham said to Eliezer his servant, the senior of his house, who had rule over all his property, Put now thy hand upon the section of my circumcision.
And swear to me in the name of the Word of the Lord God, whose habitation is in heaven on high, the God whose dominion is over the earth, that thou wilt not take a wife for my son from the daughters of the Kenaanites among whom I dwell;
but that thou wilt go to the land and the house of my kindred, and take a wife for my son, for Izhak.
And the domestic said to him, suppose the woman may not be willing to come after me to this land; shall I, returning make thy son return to the land from whence thou camest?
And Abraham said to him, Beware, lest thou make my son return thither! The Lord God, whose seat is in heaven on high, who took me from my father's house, and from the land of my birth; and who spake to me, and sware to me, saying, To thy son will I give this land; He will seasonably send His angel, and thou shalt take a wife for my son from thence.
But if the woman be not willing to come after thee, thou shalt be innocent from this my oath; only make not my son return thither.
And the servant put his hand upon the circumcised part of Abraham his lord, and sware to him according to this thing.
And the servant took ten camels from the camels of his lord, and went: for all the goodly treasures of his lord were in his hand; and he arose and went unto Aram, which was by the Pherat, to the city of Nachor.
And he made the camels lie down without the city by the fountain of waters, at the time of evening, the time when the fillers (of water) come forth.
And he said, Lord God of my master Abraham, prepare thou a proper woman before me today, and deal graciously with my master Abraham.
Behold I stand at the well of waters, and the daughters of the men of the city are coming forth to fill waters.
Let the damsel to whom I say, Reach me now thy pitcher, that I may drink, and she say, Drink, and I will also make my camels drink, be she whom thou hast provided to go to thy servant Izhak; and herein shall I know that Thou hast dealt graciously with my master.
And it was in that little hour, while he had not ceased to speak, that, behold, Rivekah came forth, who was born to Bethuel, son of Milcha, the wife of Nachor, the brother of Abraham, and her pitcher was upon her shoulder.
And the damsel was a virgin, very beautiful to behold, and she descended to the fountain and filled her pitcher, and came up.
And the servant ran to meet her, and said, Let me taste now a little water from thy pitcher.
And she said, Drink, my lord; and hastened to let down her pitcher upon her hand, and gave him drink.
And she finished giving him drink, and said, Also for thy camels I will fill until they be satisfied with drinking.
And she hastened and emptied the pitcher into the canal, the place of drinking, and ran again to the well to fill; and she filled for all his camels.
But the man waited, and was silent, to know whether the Lord had prospered his way or not.
And it was when the camels had been satisfied with drink, that the man took an earring of gold, of a drachma in weight, the counterpart of the drachma of the head (money) which her children presented for the work of the sanctuary; and he set two golden bracelets upon her hands, in weight ten sileen of gold; the sum of their weight being the counterpart of the two tables on which were inscribed the Ten Words.

And he said, Whose daughter art thou? Tell me now, if in thy father's house there be room for us to lodge.
And she said, I am the daughter of Bethuel the son of Milcha, whom she bare to Nachor.
And she told him, saying, There is also straw and provender in plenty with us, as also proper room to lodge.
And the man bowed and worshipped before the Lord, who had thus prepared before him a suitable wife.
And he said, Blessed be the Name of the Lord, the God of my master Abraham, who hath not restrained His mercy and His truth from my master; for the sake of his righteousness in the right way hath the Lord led me to the house of my master's brother.

And Rivekah had a brother whose name was Laban. And Laban ran towards the man without at the fountain.
And when Laban saw the ring and the bracelets upon the hands of his sister, and heard the words of Rivekah his sister, saying, Thus hath the man spoken with me; he came to the man, and behold, he stood by the camels at the fountain.
And Laban thought that this was Abraham, and said, Come in, thou blessed of the Lord: wherefore standest thou without, when I have purified the house from strange worship, and have prepared a place for the camels?
And the man entered the house, and Laban undid the gear of the camels, and gave the camels straw and provender; and water (to Eliezer) to wash his feet, and the feet of the men who were with him.
And he set in order before him to eat, prepared food in which was poison to kill; but he objected to it, and said, I will not eat, until I have spoken my words. And he said, Speak.
And he said, I am the servant of Abraham.
And the Lord hath blessed my master greatly, and hath increased, and given him sheep and oxen, silver and gold, servants and handmaids, and camels and asses.
And Sarah; my master's wife, bare a son after she was old, and he hath given to him all that he hath.
And my master made me swear, saying, Thou shalt not take a wife for my son from the daughters of the Kenaanites in whose land I dwell,
but shall go to my kindred, and take a wife for my son.
But I said to my master, Perhaps the woman will not come after me.
And he said to me, The Lord before whom I worship will appoint His angel to be with thee, and will prosper thy way; and thou shalt take a wife for my son from my household, from the race of my father's house.
Then shalt thou be free from my oath: if, when thou art come to the house of my kindred, they give not to thee, thou shalt be free from thy oath.
And I came today to the fountain, and said, Lord God of my master Abraham, if now Thou hast prospered the journey upon which I have come,
behold, I stand at the fountain of water,--let the damsel who may come forth to fill, to whom I will say, Give me now a little water to drink from thy pitcher,
and she say, Drink, and for thy camels also will I draw, be the wife whom the Lord hath prepared by His decree for my master's son.
I had not yet finished speaking in the thoughts of my heart, when,
behold, Rivekah came forth with the pitcher upon (her) shoulder, and went down to the fountain, and filled. And I said, Let me now drink.
And she hastened and let down her pitcher from her, and said, Drink, and I will also give thy camels drink.
And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, the son of Nachor, whom Milcha bare to him. And I set the jewel upon her brow, and the bracelets on her hand,

and bowed and worshipped before the Lord; and I blessed the Lord, the God of my master Abraham, who had led me in the true way to take the daughter of master's brother for his son.
And now, if you will deal kindly and truly with my master, tell me; and if not, tell me, that I may turn to the south or to the north.
And Laban and Bethuel answered and said, The thing hath come forth from before the Lord that Rivekah should be given to Izhak, and we cannot say to thee either evil or good.
Behold, Rivekah is before thee, take and go, and let her be the wife of thy master's son, as the Lord hath spoken.
And when Abraham's servant heard these words, he worshipped on the ground before the Lord.
And the servant brought forth vessels of silver and of gold, and vestments, and gave them to Rivekah; and presents give he to her brother and to her mother.
And they ate and drank, he and the men who were with him, and passed the night. And he arose in the morning, and said, Send me away to my master.
But as they were talking in the evening, Bethuel had eaten of that prepared food; and in the morning they found that he was dead. And the brother and mother said therefore, Let the damsel dwell with us the days of one year or ten months, and then she shall go.
And he said, Hinder me not, when the Lord hath prospered my way; let me depart, and I will go to my master.
And they said, We will call Rivekah, and hear what she says.
And they called Rivekah, and said to her, Wilt thou go with this man? And she said, I will go.
And they let Rivekah their sister go, and her nurse, and the servant of Abraham, and his men.
And they blessed Rivekah, and said to her, Hitherto thou wast our sister; and now thou art going and art wedded to the righteous; so prosper thou, that from thee may come thousands of myriads; and may thy sons inherit the cities of those who hate them.
And Rivekah arose, and her damsel, and they rode upon camels, and went after the man. And the servant took Rivekah with him and journeyed. And as the way was shortened to him in his journey to Padan Aram, so was it shortened to him in his return, that in one day he went, and in one day he returned.
And Izhak was coming from the school of the Rabba Shem, by the way of the fountain where had been revealed to him the Living and Eternal One, who seeth, and is not seen; and he resided in the land of the south.
And Izhak went forth to pray upon the face of the field at the time of evening; and he lifted up his eyes, and saw, and, behold, the camels were approaching.
And Rivekah lifted up her eyes, and saw Izhak, and she bowed upon the camel.
And she said to the servant, Who is the man (so) majestic and graceful, who walks in the field before us? And the servant said, He is my master. And she took a veil and covered herself.
And the servant related to Izhak everything he had done.
And Izhak introduced her into the tabernacle of Sarah his mother, and thereupon the light (again) shined which had gone out at the time of Sarah's death. And he took Rivekah, and she was his wife, and he loved her; for he saw her works that they were upright as the works of his mother. And Izhak was consoled after his mother's death.

Chapter 25

And Abraham added and took a wife, and her name was Keturah; she is Hagar, who had been bound to him from the beginning.

And she bare to him Zimran, and Jokshan, and Medan, and Midyan, and Yishbak, and Shovack.
And Jokshan begat Sheva and Dedan; and the sons of Dedan were merchants, and negotiators, and chiefs of peoples.
And the sons of Midyan, Eipher, and Ephher, and Honok, and Abida, and Aldaah, all these were the sons of Keturah.
And Abraham gave the gift of all he had to Izhak.
And to the sons of the concubines of Abraham gave Abraham riches and moveable property as gifts, and sent them away from Izhak his son while he (yet) lived; and they went and dwelt eastward in the land of the orient.
And this is the number of the days of the life of Abraham, who lived a hundred and seventy and five years.
And Abraham expired, and died in a good old age, aged and satisfied with all good. (Also Ishmael wrought repentance in his days, and afterwards was gathered to his people.)
And Izhak and Ishmael his sons buried him in the double cavern, at the field of Ephran bar Zochar, the Hittite, which is before Mamre;
the field that Abraham purchased of the sons of Hittah: there was Abraham buried and Sarah his wife.
And because Abraham had not designed to bless Ishmael, therefore he blessed not Izhak; for had he blessed Izhak and not Ishmael, it would have kept them in enmity. But, after the death of Abraham, the Lord blessed Izhak; and Izhak dwelt near the well at which was revealed the glory of the Living and Eternal One, who seeth and is not seen.
And these are the generations of Ishmael bar Abraham, whom Hagar the Mizreitha, the handmaid of Sarah, bare unto Abraham.
And these are the names of the sons of Ishmael by their names, according to their generations. The firstborn of Ishmael, Neboi, and Arab, and Abdeel, and Mibsham,
--Hearing, Silence, Patience,
and Sharpness: and Tema, Yetur, Naphish, and Kedemah.
These were the sons of Ishmael, and these their names in their villages, and in their fenced dwellings, twelve chiefs of their peoples.
And these are the years of the life of Ishmael, a hundred and thirty and seven years; and he was coverted in repentance, and expired, and was gathered to his people.
And they dwelt from Hindiki unto Chalutsa, which is in face of Mizraim from going up to Athur. Before the face of all his brethren he dwelt in his possession.
These are the generations of Izhak bar Abraham. And because the appearance of Izhak resembled the appearance of Abraham, the sons of men said, In truth Abraham begat Izhak.
And Izhak was the son of forty years when he took Rivekah, the daughter of Bethuel the Aramite, who was of Padan Aram, the sister of Laban the Aramite, unto him for a wife.
And Izhak went to the mountain of worship, the place where his father had bound him. And Izhak in his prayer turned the attention of the Holy One, blessed be He! from that which He had decreed concerning him who had been childless. And he was enlarged, and Rivekah his wife was with child.
And the children pressed in her womb as men doing battle. And she said, If this is the anguish of a mother, what then are children to me? And she went into the school of Shem Rabba to supplicate mercy before the Lord.
And the Lord said to her, Two peoples are in thy womb, and two kingdoms from thy womb shall be separated; and one kingdom shall be stronger than the other, and the elder shall serve the younger, if the children of the younger will keep the commandments of the Law.
And the two hundred and seventy days of her being with child were completed to bring forth; and, behold, twins were in her womb.

And the first came forth wholly red, as a garment of hair: and they called his name Esau, because he was born altogether complete, with the hair of the head, and the beard, and teeth, and grinders.
Afterward came forth his brother, and his hand had hold on the heel of Esau. And they called his name Jakob (Yaakov). And Izhak was a son of sixty years when he beget them.
And the lads grew; and Esau was a man of idleness to catch birds and beasts, a man going forth into the field to kill lives, as Nimrod had killed, and Hanok his son. But Jakob was a man peaceful in his words, a minister of the instruction-house of Eber, seeking instruction before the Lord.
And Izhak loved Esau, for words of deceit were in his mouth; but Rivekah loved Jakob.
On the day that Abraham died, Jakob dressed pottage of lentiles, and was going to comfort his father. And Esau came from the wilderness, exhausted; for in that day he had committed five transgressions: he had worshipped with strange worship, he had shed innocent blood, he had gone in unto a betrothed damsel, he had denied the life of the world to come, and had despised the birthright.
And Esau said to Jakob, Let me now taste that red pottage, for I am faint, -- therefore he called his name Edom.
And Jakob said, Sell today, as (on this very) day, what thou wouldst hereafter appropriate, thy birthright, unto me.
And Esau said, Behold, I am going to die, and in another world I shall have no life; and what then to me is the birthright, or the portion in the world of which thou speakest?
And Jakob said, Swear to me today that so it shall be. And he sware to him, and sold his birthright to Jakob.
And Jakob gave to Esau bread and pottage fo lentiles. And he ate and drank, and arose and went. And Esau scorned the birthright, and the portion of the world that commeth.

Chapter 26

And there was a mighty famine in the land of Kenaan, besides the former famine which had been in the days of Abraham; and Izhak went to Abimelek king of the Philistaee at Gerar.
It had been in Izhak's heart to go down to Mizraim; but the Lord appeared to him, and said, Go not down to Mizraim; dwell in the land as I have told thee;
sojourn in the land, and My Word shall be for thy help, and I will bless thee; for to the end to thy sons will I give all these lands, and I will establish the covenant which I have covenanted with Abraham thy father.
And I will multiply thy sons as the stars of the heavens, and will give to thy sons all these lands, and through thy sons shall all the nations of the earth be blessed;
on account that Abraham obeyed My Word, and kept the keeping of My word, My statutes, My covenants, and My laws.
And Izhak dwelt in Gerar.
And the man of the place inquired concerning his wife; and he said, She is my sister: for he reasoned in his heart, Lest the men of the place should kill me for Rivekah, because she was of beautiful appearance.
And it was when days had increased to him in abiding there, that Abimelek the king of the Philistaee looked from a window, and beheld, and Izhak was disporting with Rivekah his wife.
And Abimelek called Izhak, and said, Nevertheless she is thy wife; and why hast thou said, She is my sister? And Izhak answered him, Because I said in my heart, Lest they kill me on her account.

And Abimelek said, Why hast thou done this to us? It might have been that the king, who is the principal of the people, had lain with thy wife, and thou wouldst have brought guilt upon us.
And Abimelek instructed all the people, Whoever shall go near to injure this man or his wife, shall verily be put to death.
And Izhak sowed unto righteousness in that land, and found in that year a hundred for one, according to his measure. And the Lord blessed him,
and the man increased, and went forward increasing until he was very great.
And he had flocks of sheep, and herds of cattle, and great cultivation; and the Philistaee envied him.
And all the wells which the servants of his father had digged in the days of Abraham his father, the Philistaee stopped up and filled with earth.
And Abimelek said to Izhak, Go from us; for thou art stronger than we in riches very much.
And Izhak went thence, and sojourned in the vale of Gerar, and dwelt there.
And Izhak digged again the wells of water which the servants of his father had digged in the days of Abraham his father, and which the Philistaee had stopped after Abraham was dead; and he called them by the names his father had called them.
And the servants of Izhak digged in the border of the vale, and found there a well of flowing water.
And the shepherds of Gerar contended with Izhak's shepherds, saying, The water is ours. And it was the will of Heaven, and it dried. But when they returned to Izhak, it flowed. And he called the name of the well (Esek) Contention, because (etheseku) they had quarrelled with him on account of it.
And they digged another well; and they contended for it also; and it dried, and did not flow again. And he called the name of it (Sitnah) Accusation.
And he removed from thence and digged another well, and for that they did not contend as formerly, and he called the name of it (Ravchatha) Spaciousness; for he said, Now hath the Lord given us space to spread us abroad in the land.
And he went up from thence unto Beersheba.
And the Lord appeared to him that night, and said, I am the God of Abraham thy father: fear not; for My Word is for thy help, and I will bless thee, and multiply thy sons for the righteousness' sake of Abraham My servant.
And he builded there an altar, and prayed in the name of the Lord. And he spread his tabernacle there, and the servants of Izhak digged there a well.
And when Izhak went forth from Gerar the wells dried up, and the trees made no fruit; and they felt that it was because they had driven him away, all these things had befallen them. And Abimelek went to him from Gerar, and took his friends to go with him, and Phikol the chief of his host.
And Izhak said to them, Why come you to me that I should pray for you, when you have hated me, and driven me from you?
And they answered, Seeing, we have seen, that the Word of the Lord is for thy help, and for thy righteousness' sake all good hath been to us; but when thou wentest forth from our land the wells dried up, and our trees made no fruit; then we said, We will cause him to return to us. And now let there be an oath established between us, and kindness between us and thee, and we will enter into a covenant with thee,
lest thou do us evil. Forasmuch as we have not come nigh thee for evil, and as we have acted with thee only for good, and have indeed sent thee away in peace; thou art now blessed of the Lord.

And they arose in the morning, each man with his brother; and he broke off from the bridle of his ass, and gave one part to them for a testimony. And Izhak prayed for them, and they were enlarged. And Izhak accompanied them, and they went from him in peace.
And on that day the servants of Izhak came and told him concerning the well they had digged, and said to him, We have found water;
and he called it Sheba (the Swearing); therefore the name of the city is Beersheba unto this day.
And Esau was the son of forty years; and he took to wife Yehudith daughter of Beari the Hittah, and Basemath daughter of Elon the Hittah.
And they bowed in strange worship, and set themselves to rebel in their evil conduct against Izhak and against Rivekah.

Chapter 27

And it was when Izhak was old and his eyes were darkened from seeing,--because when his father was binding him he had seen the Throne of Glory, and from that time his eyes had begun to darken,--that he called Esau his elder son, on the fourteenth of Nisan, and said to him, My son, behold, this night they on high praise the Lord of the world, and the treasures of the dew are opened in it. And he said, Behold, I am.
And he said, Behold, now I am old; I know not the day of my death:
but now take thy weapons, thy quiver and thy bow; and go forth into the field, and take me venison,
and make me food such as I love, and bring to me, and I will eat, that my sould may bless thee ere I die.
And Rivekah heard by the Holy Spirit as Izhak spake with Esau his son.
And Esau went to the field to take venison to bring it.
And Rivekah spake to Jakob her son, saying, Behold, this night those on high praise the Lord of the world, and the treasures of the dew are opened in it; and I have heard thy father speaking with Esau thy brother, saying,
Bring me venison, and make me food, and I will bless thee in the presence of the Lord before I die. And now my son
receive from me what I command thee:
Go now to the house of the flock, and take me from thence two fat kids of the goats; one for the pascha, and one for the oblation of the feast; and I will make of them food for thy father such as he loveth.
And thou shalt carry to thy father, and he will eat, that he may bless thee before his death.
And because Jakob was afraid to sin, fearing lest his father might curse him, he said, Behold, Esau my brother is a hairy man, and I am a smooth man.
Perhaps my father will feel me, and I shall be in his eyes like one who derideth him, and bring upon me a curse and not a blessing.
And she said, If with blessings he bless thee, they shall be upon thee and upon thy sons; and if with curses he should curse thee, they shall be upon me and upon my soul: therefore receive from me, and go and take for me.
And he went and took, and brought to his mother; and his mother made food such as his father loved.
And Rivekah took the pleasant vestments of Esau her elder son which had formerly been Adam's; but which that day Esau had not worn, but they remained with her in the house, and (with them) she dressed Jakob her younger son.
And the skins of the kids she laid upon his hands and the smooth parts of his neck.
And the food and the bread she had made she set in the hand of Jakob her son.

And he entered unto his father, and said, My father. And he said, Behold me: who art thou, my son?
And Jacob said to his father, I am Esau thy firstborn: I have done as thou spakest with me. Arise now, sit and eat of my venison, that thy soul may bless me.
And Izhak said to his son, What is this that thou hast found so soon, my son? And he said, Because the Lord thy God had prepared it before me.
And Izhak said to Jakob, Come near now, and I will feel thee, my son, whether thou be my son Esau or not.
And Jakob drew near to Izhak his father, who touched him, and said, This voice is the voice of Jakob, nevertheless the feeling of the hands is as the feeling of the hands of Esau.
But he recognised him not, because his hands were hairy as the hands of Esau his brother, and he blessed him.
And he said, But art thou my son Esau? And he said, I am.
And he said, Draw near, and I will eat of my son's venison, that my soul may bless thee. And he approached him, and he ate; and he had no wine; but an angel prepared it for him, from the wine which had been kept in its grapes from the days of the beginning of the world; and he gave it into Jakob's hand, and Jakob brought it to his father, and he drank.
And Izhak his father said, Draw near now, and kiss me, my son;
and Jakob drew near and kissed him. And he smelled the smell of his vestments, and blessed him, and said, See, the smell of my son is as the smell of the fragrant incense which is to be offered on the mountain of the house of the sanctuary, which shall be called a field which the Lord hath blessed, and that He hath chosen, that therein His Shekinah might dwell.
Therefore the Word of the Lord give thee of the good dews which descend from the heavens, and of the good fountains that spring up, and make the herbage of the earth to grow from beneath, and plenty of provision and wine.
Let peoples be subject to thee, all the sons of Esau, and kingdoms bend before thee, all the sons of Keturah; a chief and a ruler be thou over thy brethren, and let the sons of thy mother salute thee. Let them who curse thee, my son, be accursed as Bileam bar Beor; and them who bless thee be blessed as Mosheh the prophet, the scribe of Israel.
And it was when Izhak had finished blessing Jakob, and Jakob had only gone out about two handbreadths from Izhak his father, that Esau his brother came in from his hunting.
And the Word of the Lord had impeded him from taking clean venison; but he had found a certain dog, and killed him, and made food of him, and brought to his father, and said to his father, Arise, my father, and eat of my venison, that thy soul may bless me.
And Izhak his father said to him, Who art thou? And he said, I am thy firstborn, Esau.
And Izhak was moved with great agitation when he heard the voice of Esau, and the smell of his food rose in his nostrils as the smell of the burning of Gehennam; and he said, Who is he who hath got venison, and come to me, and I have eaten of all which he brought me before thou camest, and I have blessed him, and he shall, too, be blessed?
When Esau heard the words of his father, he cried with a cry exceeding great and bitter, and said to his father, Bless me, me also, my father!
And he said,
Thy brother hath come with subtilty, and hath received from me thy blessing.
And he said, His name is truly called Jakob; for he hath dealt treacherously with me these two times: my birthright he took, and, behold, now he hath received my blessing! And he said, Hast thou not reserved a blessing for me?

And Izhak answered and said to Esau, Behold, I have appointed him a ruler over thee, and all his brethren have I made to be his servants, and with provision and wine have I sustained him: and now go, leave me; for what can I do for thee, my son?
And Esau answered his father, Hast thou but one blessing, my father? Bless me, me also, my father. And Esau lifted up his voice and wept.
And Izhak answered and said to Esau, Behold, among the good fruits of the earth shall be thy habitation, and with the dews of the heavens from above.
And upon thy sword shalt thou depend, entering at every place: yet thou shalt be supple and credulous, and be in subjection to thy brother; but it will be that when his sons become evil, and fall from keeping the commandments of the law, thou shalt break his yoke of servitude from off thy neck.
And Esau kept hatred in his heart against Jakob his brother, on account of the order of blessing with which his father had blessed him. And Esau said in his heart, I will not do as Kain did, who slew Habel in the life (time) of his father, for which his father begat Sheth, but will wait till the time when the days of mourning for the death of my father come, and then will I kill Jakob my brother, and will be found the killer and the heir.
And the words of Esau her elder son, who thought in his heart to kill Jakob, were shown by the Holy Spirit to Rivekah, and she sent, and called Jakob her younger son, and said to him, Behold, Esau thy brother lieth in wait for thee, and plotteth against thee to kill thee.
And now, my son, hearken to me: arise, escape for thy life, and go unto Laban my brother, at Haran,
and dwell with him a few days, until the wrath of thy brother be abated, until thy brother's anger have quieted from thee, and he have forgotten what thou hast done to him; and I will send and take thee from thence. Why should I be bereaved of you both in one day: thou being slain, and he driven forth, as Hava was bereaved of Habel, whom Kain slew, and both were removed from before Adam and Hava all the days of the life of Adam and Hava?
And Rivekah said to Izhak, I am afflicted in my life on account of the indignity of the daughters of Heth. If Jakob take a wicked wife from the daughters of Heth, such as these of the daughters of the people of the land, what will life be to me?

Chapter 28

And Izhak called Jakob, and blessed him, and commanded him, and said to him, Thou shalt not take a wife from the daughters of the Kenaanaee.
Arise, go to Padan of Aram, to the house of Bethuel thy mother's father, and take thee from thence a wife from the daughters of Laban mother's brother.
And El Shadai will bless thee with many possessions, and increase thee and multiply thee into twelve tribes, and thou shalt be worthy of the congregation of the sons of the Sanhedrin, the sum of which is seventy, according to the number of the nations.
And He will give the blessing of Abraham to thee, and to thy sons with thee, and cause thee to inherit the land of thy sojourning, which he gave unto Abraham.
And Izhak sent Jakob away, and he went to Padan Aram unto Laban bar Bethuel the Armaite, the brother of Rivekah the mother of Jakob and Esau.
And Esau considered that Izhak had blessed Jakob, and had sent him to Padan Aram to take to him from thence a wife, when he blessed him, and commanded him, saying, Thou shalt not take a wife of the daughters of the Kenaanites;

and that Jakob obeyed the word of his father, and the word of his mother, and was gone to Padan Aram:
and Esau considered that the daughters of Kenaan were evil before Izhak his father,
and Esau went unto Ishmael, and took to wife Mahalath, who is Besemath the daughter of Ishmael bar Abraham, the sister of Nebaioth from his mother, besides his other wives.
Five miracles were wrought for our father Jakob at the time that he went forth from Beersheba. The first sign: the hours of the day were shortened, and the sun went down before his time, forasmuch as the Word had desired to speak with him. The second sign: the four stones which Jakob had set for his pillow he found in the morning, had become one stone. Sign the third: the Stone which, when all the flocks were assembled, they rolled from the mouth of the well, he rolled away with one of his arms. The fourth sign: the well overflowed, and the water rose to the edge of it, and continued to overflow all the days that he was in Haran. The fifth sign: the country was shortened before him, so that in one day he went forth and came to Haran.
And he prayed in the place of the house of the sanctuary, and lodged there, because the sun had gone down. And he took four stones of the holy place, and set his pillow, and slept in that place.
And he dreamed, and, behold, a ladder was fixed in the ground, and the top of it reached to the height of heaven. And, behold, the two angels who went unto Sedom, and who had been expelled from the midst of them, because they had revealed the secrets of the Lord of the world; and being cast forth they had walked till the time that Jakob went out from the house of his father, and had accompanied him with kindliness unto Bethel, in that day had ascended to the high heavens, and said, Come, see Jakob the pious, whose likeness is inlaid in the throne of glory, and whom you have so greatly desired to behold. Then the rest of the angels of the holy Lord descended to look upon him.
And, behold, the Glory of the Lord stood above him, and He said to him, I am the Lord the God of Abraham thy father, and the God of Izhak, The land on which thou art lying I will give to thee and to thy sons.
And thy sons shall be many as the dust of the earth, and shall become strong on the west and on the east, on the north and on the south: and all the kindreds of the earth shall through thy rightneousness and the righteousness of thy sons be blessed.
And, behold, My Word is for thy help, and will keep thee in every place where thou shalt go, and will bring thee (again) to this land; for I will not leave thee until the time when I have performed all that I have told thee.
And Jakob awoke from his sleep, and said, Verily the Glory of the Lord's Shekinah dwelleth in this place, and I knew it not.
And he was afraid, and said, How dreadful and glorious is this place! This place is not common, but the sanctuary of the Name of the Lord, the proper spot for prayer, set forth before the gate of heaven and founded beneath the throne of glory.
And Jakob arose in the morning, and took the stone which he had placed for his pillow, and set it standing, and poured oil on the top of it.
And he called the name of that place Beth El; but Luz was the name of the city at the first.
And Jakob vowed a vow, saying, If the Word of the Lord will be my Helper, and will keep me from shedding innocent blood, and from strange worship, and from impure converse, in this way that I am going; and will give me bread to eat, and raiment to wear,
and will bring me back in peace to my father's house; the Lord shall be my God:
and this stone which I have set (for) a pillar shall be ordained for the house of the sanctuary of the Lord, and upon it shall generations worship

the Name of the Lord; and of all that Thou mayest give me, the tenth will I separate before Thee.

Chapter 29

And Jakob lifted up his feet lightly to proceed, and he came to the land of the children of the cast.
And he looked and saw, and behold (there was) a well in a field, and behold there three flocks of sheep lying near it; because from that well they watered the flocks; and a great stone was laid upon the mouth of the well.
And they gathered the flocks there, and rolled the stone from the well's mouth, and watered the sheep, and set the stone on the mouth of the well in its place.
And Jakob said to them, My brethren, whence are you? And they said, From Haran are we.
And he said to them, Know you Laban bar Nachor? And they said, We know.
And he said, Hath he peace? And they said, Peace; and, behold, Rahel his daughter cometh with the sheep.
And he said, Behold, the time of the day is great; it is not time to gather home the cattle; water the sheep, and let them go (again) to pasture.
And they said, We cannot until all the flocks are gathered together, and we roll the stone from the mouth of the well and water the sheep.
While they were speaking with him, Rahel came with her father's sheep; for she was a shepherdess at that time, because there had been a plague from the Lord among the sheep of Laban, and but few of them were left, and he had dismissed his shepherds, and had put the remaining (flock) before Rahel his daughter.
And it was when Jakob saw Rahel the daughter of Laban his mother's brother that Jakob went nigh, and rolled the stone with one of his arms from the mouth of the Well; and the well uprose, and the waters ascended to the top of it; and he watered the sheep of Laban his mothor's brother; and it uprose for twenty years.
And Jakob kissed Rahel, and lifted up his voice and wept.
And Jakob told unto Rahel, that he was come to be with her father to take one of his daughters. And Rahel answered him Thou canst not dwell with him, for he is a man of cunning. And Jakob said to her, I am more cunning and wiser than he; nor can he do me evil, because the Word of the Lord is my Helper. And when she knew that he was the son of Rivekah, she ran and made it known to her father.
And it was when Laban heard the account of the strength and piety of Jakob the son of his sister; how he had taken the birthright and the order of blessing from the hand of his brother, and how the Lord had revealed Himself to him at Bethel; how the stone had been removed, and how the well had upflowed and risen to the brink; he ran to meet him and embrace him, and kissed him and led him into his house; and he related to Laban all these things.
And Laban said to him, Truly thou art my near one and my blood; and he dwelt with him a month of days.
And Laban said to Jakob, Though thou art reputed my brother, shouldst thou serve me for nothing? Tell me, what shall be thy wages?
And Laban had two daughters, the name of the elder Leah, and the name of the younger Rahel.
And the eyes of Leah were moist, (or dropping, running,) from weeping and praying before the Lord that he would not destine her for Esau the wicked; and Rahel was beautiful in appearance, and of a fair countenance.
And Jakob loved Rahel; and he said, I will serve thee seven years for Rahel thy Younger daughter.

And Laban said with deceit, It is better that I give her to thee, than to another man abide with me.
And Jakob served for Rahel seven years; and they seemed in his eyes as a few days, because he loved her.
And Jakob said to Laban, Give me my wife: for the days of my service are completed, and I will go in with her.
And Laban gathered all the men of the place, and made them a feast.
Answering he said to them, Behold, seven years since Jakob came to us the wells have not failed and the watered places are multiplied: and now come, let us counsel against him cunning counsel, that he may remain with us. And they gave him cunning counsel that he should take Leah to him instead of Rahel.
And it was in the evening that he brought Leah his daughter, and introduced her to him, and he went in with her.
And Laban gave to him Zilpha his daughter, whom his concubine had borne to him, and he delivered her to Leah his daughter to be her handmaid.
And it was the time of the morning and he saw her, and behold, she was Leah, whom all the night he had thought to be Rahel; because Rahel had delivered to her all the things with which Jakob had presented her. But when he saw this, he said to Laban, what is this that thou hast done to me? Was it not for Rahel that I served with thee? Why hast thou deceived me?
And Laban said, It is not so done in our place, to give the younger before the elder.
Fulfil now the seven days of the feast of this, and I will give thee also that for the service which thou shalt serve with me yet seven other years.
And Jakob did so, and fulfilled the seven days of the feast of Leah, and he gave him Rahel his daughter to wife.
And Laban gave to Rahel his daughter Bilhah, whom his concubine bare him, and he delivered her unto her to be her handmaid.
And he went in also unto Rahel; and he loved Rahel also more than Leah. And he served with him for her yet seven other years.
And it was revealed before the Lord that Leah was not loved in the sight of Jakob; and He said in His Word that sons should be given her, and that Rahel should be barren.
And Leah conceived and bare a son, and called his name Reuben: for she said, My affliction was manifest before the Lord, therefore now will my husband love me; for my affliction hath been manifested before the Lord as will be the affliction of my children before the Lord when they shall be enslaved in the land of the Mizraee.
And she conceived again, and bare a son. And she said, Because it was heard before the Lord that I was hated, and He gave me this also: and so will be heard before Him the voice of my children when they shall be enslaved in Mizraim. And she called his name Shimeon.
And she conceived again, and bare a son, and said, This time will my husband be united to me, because I have borne him three sons; and thus will it be that my children shall be united to serve before the Lord: therefore she called his name Levi.
And she conceived again, and bare a son, and said, This time will I give praise before the Lord; for from this my son kings shall come forth, and from him shall spring David the king, who shall offer praise before the Lord; therefore she called his name Jehudah. And she ceased to bear.

Chapter 30

And Rahel saw that she bare not to Jakob, and Rahel was envious of her sister, and said to Jakob, Pray before the Lord that He give me children; and if not, my life I shall reckon as the dead.

And the anger of Jakob was stong against Rahel, and he said, Why do you ask of me? Ask before the Lord, from before whom are children, and who hath restrained from thee the fruit of the womb.
And she said, Behold my handmaid Bilhah, enter with her, that she may bear, and I may increase and may be builded up from her.
And she made her handmaid Bilhah free, and delivered her to him, and Jakob entered with her.
And Bilhah conceived, and bare a son to Jakob.
And Rahel said, The Lord hath judged me in His good mercies; He hath also heard the voice of my prayer, and given me a son; and so it is to be that He shall judge by the hand of Shimshon bar Manovach, who shall be of his seed; and hath he not delivered into his hand the people of the Philistaee? Therefore she called his name Dan.
And Bilhah the handmaid of Leah conceived again and bare a second son to Jakob.
And Rahel said, With affliction afflicted was I before the Lord in prayer; therefore He hath received my request that I might have a son as my sister, and hath given me two. Even so are my children to be redeemed from the hand of their enemies when they shall afflict themselves in prayer before the Lord; and she called his name Naphtali.
And Leah saw that she had ceased from bearing, and she made Zilpha her handmaid free, and gave her unto Jakob to wife.
And Zilpha the handmaid of Leah conceived, and bare Jakob a son;
and Leah said, Good fortune cometh; his children shall surely inherit their habitation on the east side of Jardena: and she called his name Gad.
And Zilpha the handmaid of Leah bare a second son to Jakob.
And Leah said, Praise shall be mine: for the daughters of Israel will praise me, as his children will be praised before the Lord for the goodness of the fruit of his land; and she called his name Asher.
And Reuben went in the days of Sivan, in the time of wheat harvest, and found (Yaveruchin) mandrakes in the field; and he brought them to Leah his mother. And Rahel said to Leah, Give me now of thy son's mandrakes.
And she said to her, Is it a little thing that thou hast taken my husband, and thou seekest to take also my son's mandrakes? And Rahel said, Therefore shall he lie with thee this night for thy son's mandrakes.
And Jakob came from the field at evening. And Leah heard the voice of the braying of the ass, and knew that Jakob had come, and Leah went forth to meet him, and said, Thou wilt enter with me, because hiring I have hired thee with my son's mandrakes from Rahel my sister.
And he lay with her that night. And the Lord heard the prayer of Leah, and she conceived, and bare to Jakob a fifth son.
And Leah said, The Lord hath given me my reward, for that I gave my handmaid to my husband; even so shall his children receive a good reward, because they will occupy themselves with the law. And she called his name Issakar.
And Leah conceived again, and bare a sixth son to Jakob;
and said, The Lord hath endowed me with a good dowry by children. This time will the habitation of my husband be with me, because I have borne him six sons: and thus shall his children receive a good portion. And she called his name Zebulun.
And afterward she bare a daughter, and called her name Dinah; for she said, Judgement is from before the Lord, that there shall be from me a half of the tribes; but from Rahel my sister shall go forth two tribes, even as they shall proceed (in like manner) from each of the handmaids.
And the prayer of Leah was heard before the Lord; and the infants were changed In their wombs; and Joseph was given to the womb of Rahel, and Dinah to the womb of Leah.

And the remembrance of Rahel came before the Lord, and the voice of her prayer was heard before Him; and He said in his Word that He would give her sons.
And she conceived and, bare a son, and said, The Lord hath gathered off my reproach, even as Jehoshua the son of Joseph will gather off the reproach of Mizraim from the sons of Israel, and will circumcise them beyond Jardena.
And she called his name Joseph, saying, The Lord will add me yet another son to this one.
And it was when Rahel had borne Joseph, Jakob said by the Holy Spirit concerning the house of Joseph, They are to be as a flame to consume the house of Esau; and he said, Therefore will I not be afraid of Esau and his legions. And he, said unto Laban, Send me away, and I will go to my place and to my country.
Give me my wives and my children, for whom I have served thee, and I will go; for thou knowest my service with which I have served thee.
But Laban said to him, If now I have found grace in thy eyes, I have observed by divination that the Lord hath blessed me for thy sake.
And he said, Appoint thy wages with me, and I will give thee.
And he said to him, Thou knowest how I have served thee, and how thy cattle have been kept by me:
for the little flock which thou hadst before me hath increased greatly, and the Lord hath blessed thee at my foot, that I have been profitable to thee from (the time of) my coming into thy house. And now when shall I do the work for which I am bound, to nourish the men of my house.
And he said, What shall I give thee? And Jakob said, Thou shalt not give me anything else, (but) do me this thing, and I will return and pasture thy flock, and keep them.
I will pass through thy whole flock today, and will set apart every lamb streaked and spotted, and every black lamb among the lambs, and spotted and streaked among the goats, and they shall be my wages.
And my righteousness shall testify for me tomorrow, when my wages shall be brought before thee. Every one which is not streaked or spotted among the goats, or black among the lambs, shall be as if it had been a theft of mine.
And Laban said to him, Well, let it be according to thy word.
And he separated that day the goats which were marked in their feet, and the spotted, and all the goats streaked or spotted, every one which had a white place in him, and every black one among the lambs, and gave them into the hand of his sons.
And he set a journey of three days between his flocks and (those of) Jakob. And Jakob tended the flock of Laban, the old and the feeble which were left.
And Jakob took to him a rod of flowering poplar, and of almond, and of the plane tree, and peeled in them white peelings to disclose the white which was in the rods.
And the rods which he had peeled, he fixed in the canals, in the troughs of water; at the place to which they brought the flocks to water, there placed he them over against the flock that they might conceive when they came to drink.
And the sheep conceived over against the rods, and the sheep produced such as were marked in their feet, and spotted and white in their backs.
And the lambs did Jakob set apart, and place in front of the flocks; all the various coloured and the black among Laban's sheep he set for himself a flock apart, and did not mix them with the sheep of Laban.
And it was that whenever the early (prime) sheep conceived, Jakob set the rods in the canals before the eyes of the sheep, that they might conceive before the rods.
But with the late sheep he did not set them; and the late sheep were Laban's and the early ones Jakob's.

And the man increased greatly, and had a multitude of flocks, and handmaids and servants, and camels, and asses.

Chapter 31

But he heard the words of the sons of Laban, saying, Jakob hath taken all that was our father's; and from that which was our father's he hath made himself all the glory of these riches.
And Jakob observed the looks of Laban and, behold, they were not peaceful toward him as yesterday and as before it.
And the Lord said to Jakob, Return to the land of thy fathers, and to thy native place; and My Word shall be for thy help.
And Jakob sent Naphtali, who was a swift mes-senger, and he called Rahel and Leah, and they came into the field unto his flock.
And he said to them, I consider the looks of your father, and, behold, they are not peaceful with me as yesterday and as before it; but the God of my father hath been to my aid.
And you know that with all my strength I have served your father, but your father hath deceived me, and hath changed my wages ten portions; yet the Lord hath not given him power to do me evil.
lf now he said, The streaked shall be thy wages, all the sheep bare streaked; and if now he said, The spotted-footed shall be thy wages, all the sheep bare those which were spotted in their feet:
and the Lord hath taken away the flock of your father, and hath given (it) to me.
And it was at the time when the flocks conceived, that I lifted up my eyes and saw in a dream, and, behold, the goats which rose upon the flock were spotted in their feet, or streaked or white in their backs.
And the Angel of the Lord said to me, in a dream, Jakob. And I said, Behold me.
And He said, Lift up now thine eyes and see: all the goats that rise upon the flock are spotted in their feet, or streaked or white in their backs: because all the injury that Laban hath done thee is manifest before me.
I am Eloha who did reveal Myself to thee at Beth El where thou didst anoint the pillar, and swear the oath before Me. Arise now, go forth from this land, and return to the land of thy birth.
And Rahel answered with the consent of Leah, and said to him, Can there now be yet any portion or inheritance for us in our father's house;
are we not considered by him as strangers For he hath sold us, and eating he hath eaten our money.
Therefore all the wealth that the Lord hath taken from our father is ours and our children's. And now, all that the Lord hath said to thee, do.
And Jakob arose, and set his children and his wives upon camels.
And he led all his herds and his substance which he had obtained in Padan Aram to go unto Izhak his father in the land of Kenaan.
And Laban had gone to shear his flock; and Rahel stole the images. For they had slain a man, a firstborn, and had cut off his head; they salted it with salt and balsams, and wrote incantations on a plate of gold, and put it under his tongue, and set it up in the wall, and it spake with them; and unto such their father bowed himself.
And Jakob stole the knowledge of Laban the Aramite, in that he did not show him when he went.
And he went, he with all that he had. And he arose and crossed the Pherat, and set his face to ascend toward the mountain of Gilead; because he saw by the Holy Spirit that from thence would be deliverance for his sons, in the days of Jephtach, who was of Gilead.
But after Jakob had gone, the shepherds went to the well, but found no water; and they waited three days, if that it might (again) overflow; but it overflowed not; and then came they to Laban on the third day, and he

knew that Jakob had fled; because through his righteousness it had flowed twenty years.
And he took his kinsmen with him, and pursued after him, going seven days, and overtook him, while sojourning in Mount Gilead offering praise and praying before his God.
And there came an angel with a word from before the Lord; and he drew the sword against Laban the deceitful in a dream of the night, and said to him, Beware lest thou speak with Jakob from good to evil.
And Laban came upon Jakob. And Jakob had spread his tent in the mountain, and Laban made his brethren abide in the mount of Gilead.
And Laban said to Jakob, What hast thou done? Thou hast stolen my knowledge, and led away my daughters like captives of the sword.
Why didst thou hide from me that thou wouldst go, and steal my knowledge, and not tell me? For if thou hadst told me, I would have sent thee away with mirth, and with hymns, and with tambourines, and with harps.
Neither hast thou suffered me to kiss the sons of my daughters, nor my daughters. Now hast thou been foolish in what thou hast done.
There is sufficiency in my hand to do evil with thee; but the God of thy father spake with me in the evening, saying, Be careful of speaking with Jakob from good to evil
now going thou wilt go; because desiring thou hast desired the house of thy father: (but) why hast thou stolen the images of my idols?
And Jakob answered and said to Laban, Because I feared, and said, Lest thou violently take away thy daughters from me.
With whomsoever thou shalt find the images of thy idols, let him die before his time. Before all our brethren take knowledge of what with me is thine, and take it. But Jakob knew not that Rahel had stolen them.
And Laban went into the tent of Jakob, and into the tent of Leah, and into the tent of the two concubines, but found not. And he went out from the tent of Leah, and entered the tent of Rahel.
But Rahel had taken the images, and laid them in the paniers of the camels, and sat upon them. And he searched all the tent, but found not.
And she said, Let it not be displeasing in my lord's eyes that I am not able to arise before thee, because I have the way of women. And he searched, but found not the images.
And the anger of Jakob took fire, and he contended with Laban. And Jakob answered and said to Laban, What is my sin, and what my transgression, that thou hast so eagerly come after me?
Having, therefore, searched all my vessels, what hast thou found of all the vessels of thy house? Lay now the matter before my brethren and thy brethren, and let them decide the truth between us two.
These twenty years have I been with thee: thy ewes and thy goats have not failed, and the price of the rams of the flock I have not eaten.
That torn by wild beasts I have not brought to thee; for had I sinned, from my hand thou wouldst have required it. What was stolen in the day by men, that have I made good; and what was stolen in the night by wild beasts was made good also.
I have been in the field; by day the heat hath devoured me, and the cold by night, and sleep hath been parted from me.
These twenty years have I been in thy house, serving thee; fourteen years for thy two daughters, and six years for thy sheep; and thou hast changed my wages ten parts.
Unless the God of my father, the God of Abraham, and He whom Izhak feareth had been in my help, even now hadst thou sent me away empty: but my affliction and the travail of my hands are manifest before the Lord, and therefore He admonished thee in the evening.
And Laban answered and said to Jakob, The children whom thou hast received of thy wives are my children, and the children whom they may bear will be reputed as mine, and the sheep are my sheep and all that

thou seest is mine. And for my daughters what can I do this day, and for the soils which they have borne?
And now come, let us strike a covenant, I and thou, and it shall be for a witness between me and thee.
And Jakob took a stone and set it up for a pillar.
And Jakob said to his sons, whom he called his brethren, Collect stones. And they collected stones, and made a mound, and they ate upon the mound.
And Laban called it Ogar Sahid but Jakob called it in the holy tongue, Gal-ed. <<
And Laban said, This mound is a witness between me and you today; therefore it was called, Gal-ed;>>
And The Observatory also it was called because he said The Lord shall observe between me and thee when we are hidden each man from his neighbour.
If thou shalt afflict my daughters, doing them injury, and if thou take upon my daughters, there is no man to judge us, the Word of the Lord seeing is the witness between me and thee.
And Laban said to Jakob, Behold this mound, and behold the pillar which thou hast reared between me and thee.
This mound is a witness, and this pillar is a witness, that I may not pass beyond this mound to thee, and that thou mayest not pass beyond this mound and this pillar to do harm.
The God of Abraham and the God of Nachor shall judge between us, the God of their fathers. But Jakob sware by the God whom his father Izhak feared.
And Jakob slew sacrifices in the mount, and invited his kinsmen who came with Laban to help themselves to bread, (or strengthen themselves with bread,) and they helped themselves to bread, and lodged in the mount.

Chapter 32

And Laban arose in the morning, and kissed the sons of Jakob and his daughters, and blessed them; and Laban went and returned to his place.
And Jakob went on his way, and the angels of the Lord met him.
And Jakob said when he saw them, These are not the host of Esau who are coming to meet me, nor the host of Laban, who have returned from pursuing me; but they are the host of the holy angels who are sent from before the Lord. Therefore the name of that place he called, in the language of the sanctuary, Machanaim.
And Jakob sent messengers before him to Esau his brother in the land of Gabla the territory of the Edomites,
and instructed them to say, Thus shall you speak to my lord Esau: Thus saith thy servant Jakob, With Laban have I dwelt, and have tarried until now.
And of all that in which my father blessed me there is nothing in my hand; but I have a few oxen and asses, sheep, and servants and handmaids; and I have sent to tell my lord that that blessing hath not profited me; that I may find mercy in thine eyes and that thou mayest not maintain (enmity) against me on account thereof.
And the messengers returned to Jakob, saying, We came to thy brother, to Esau, and he also cometh to meet thee, and four hundred chief--warriors with him.
And Jakob was greatly afraid, because for twenty years he had not been mindful of the glory of his father: and he had anxiety; and he divided the people who were with him, the sheep, and oxen, and camels, into three troops, for a portion. to Leah, and a portion to Rahel.
And he said, If Esau come to the one troop of them and smite it, the remaining troop may escape.

And Jakob said, God of my father Abraham, Thou, the God of my father Izhak, the Lord, who saidst to me, Return to thy country and to thy kindred, and I wilt do thee good:
I am altogether less than any of the (acts of) goodness and truth which Thou hast exercised towards Thy servant: for with my staff, alone, I passed this Jardena, and now I am become two bands.
Deliver me I pray, from the hand of my elder brother, from the hand of Esau, for I fear him: for he hath been mindful of the glory of his father; lest he come and smite the mother with the children.
But Thou hast promised, I will surely do thee good, and will make thy sons many as the sand of the sea be numbered for that cannot be numbered for multitude.
And he abode there that night; and he took what was ready at his hand a present for Esau his brother:
she--goats two hundred, and he--goats twenty; ewes two hundred and rams twenty:
milch camels with their young ones thirty; cows forty, and bulls ten, small colts ten.
And he made them ready by the hand of his servants in flocks apart, and said to his servants, Pass over before me, and put much (room) between flock and flock.
And he instructed the first, Saying, When Esau my brother shall meet thee, and ask of thee, saying, Whose art thou, and whither art thou journeying and whose are these before thee?
Thou shalt say it is a gift of thy servant Jakob, which he sends to my lord Esau, and, behold, he also cometh after us.
And so he instructed the second, and the third, and all them who followed the flock, saying According to these words You must speak with Esau when you find him,
and say, And, behold, thy servant Jakob also cometh after us. For he said, I will make his countenance friendly by the gift which goeth before me, and afterward will see his face: peradventure he may accept me.
And the present passed over before him, and he abode that night in the camp.
And he arose in the night and took his two wives, and his two concubines, and eleven children, and went over the ford Jubeka.
And taking them he made them pass over the torrent, and all that he had went over.
And Jakob remained alone beyond the Jubeka; and an Angel contended with him in the likeness of a man. And he said, Hast thou not promised to give the tenth of all that is thine? And, behold, thou hast ten sons and one daughter: nevertheless thou hast not tithed them. Immediately he set apart the four firstborn of the four mothers, and there remained eight.
And he began to number from Shimeon, and Levi came up for the tenth.
Michael answered and said, Lord of the world, this is Thy lot. And on account of these things he (Michael) remained from God at the torrent till the column of the morning was ascending.
And he saw that he had not power to hurt him, and he touched the hollow of his thigh, and the hollow of Jakob's thigh was distorted in his contending with him.
And he said, Let me go, for the column of the morning ascendeth; and the hour cometh when the angels on high offer praise to the Lord of the world: and I am one of the angels of praise, but from the day that the world was created my time to praise hath not come until now. And he said, I will not let thee go, until thou bless me.
And he said, What is thy name? He answered, Jakob.
And he said, Thy name shall be no more called Jakob but Israel, because thou art magnified with the angels of the Lord and with the mighty, and thou hast prevailed with them.

And Jakob asked and said, Show me now thy name. And he said, Why dost thou ask for my name? And he blessed Jakob there.
And Jakob called the name of the place Peniel; for he said, I have seen the Angels of the Lord face to face, and my soul is saved.
And the sun rose upon him before his time, (the sun) which on his account had set before his time, on his going out from Beersheba, as he crossed over Peniel. And he began to journey, and was lame upon his thigh.
Therefore the sons of Israel eat not the sinew which shrank, which is in the hollow of the thigh of cattle and of wild animals, until this day; because the Angel touched and laid hold of the hollow of the right thigh of Jakob, in the place of the sinew which shrank.

Chapter 33

And Jakob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men of war. And he divided the children unto Leah, and to Rahel, and to the two concubines,
and placed the concubines and their sons foremost; for he said, If Esau come to destroy the children and abuse the women, he will do it with them, and meantime we will arise and encounter him in fight; and Leah and her children after, and Rahel and Joseph after them.
And he himself went over before them, praying and asking mercy before the Lord; and he bowed upon the earth seven times, until he met with his brother.
And Esau ran to meet him, and embraced him, and fell upon his neck and kissed him, and they wept. Esau wept on account of the pain of his teeth which were shaken; but Jakob wept because of the pain of his neck.
And he lifted up his eyes and saw the wives and the children, and said, Who are these with thee? And he said, They are the souls which have been given to me through mercy from before the Lord upon thy servant.
And the concubines came near, they and their children, and bowed themselves;
and Leah also approached, and her children, and bowed; and afterward Joseph came near and stood before Rahel, and hid her by his stature, and they bowed.
And he said, What to thee is all this troop that I have met? And he said, It is a present I have sent to find mercy in the eyes of my lord.
And Esau said, I have much substance, my brother; let what thou hast be confirmed to thee.
And Jakob said, Say not so, I beseech thee. If now I have found favor in thy eyes, accept my present from my hand; because I have seen the look of thy face, and it is to me as the vision of the face of thy angel; for, lo, thou art propitious to me.
Receive now the present which is brought to thee, because it hath been given me through mercy from before the Lord, and because I have much substance. And he urged upon him, and he received.
And he said, Let us journey and proceed, and I will go along with thee, till thou come to the house of thy habitation.
And he said to him, My lord knoweth that the children are tender, and the flocks and kine giving milk are with me; and if I overdrive them one day, all the flock may die.
Let me beseech my lord to pass over and journey before thy servant, and I will lead oil quietly alone, according to the foot of the work which is before me, and according to the foot of the instruction of the children; until the time that I come to my lord at Gabla.
And Esau said, Let me now leave with thee some of the soldiers who are with me. But he said, Why this? Let me find favour before thee, my lord.
And a miracle was wrought for Jakob, and that day Esau returned on his way to Gabla.

And Jakob journeyed to Succoth, and sojourned there the twelve months of the year; and he builded in it a midrasha, and for his flocks he made booths; therefore he called the name of the place Succoth.
Then came Jakob in peace with all that he had to the city of Shekem, in the land of Kenaan, in his Coming from Padan Aram; and he dwelt near the city,
and bought the possession of a field where lie spread his tent from the hand of the sons of Hamor father of Shekem, for a hundred pearls.
And he raised there an altar, and there he gave the tithes which he had set apart of all that he had before God, the God of Israel.

Chapter 34

And Dinah the daughter of Leah whom she bare to Jakob, went forth to see the manners of the daughters of the people of the land.
And Shekem, the son of Hamor the Hivite, prince of the land, saw her, and took her by force, and lay with her and afflicted her.
And his soul delighted in Dinah the daughter of Jakob; and he loved the girl, and spake kindly to the heart of the girl.
And Shekem spake to Hamor his father, saying, Take for me this damsel to wife.
But Jakob had heard that he had polluted Dinah his daughter, And his sons were with the flocks in the field, and Jakob was silent until they came.
And Hamor the father of Shekem came forth to Jakob to speak with him.
And the sons of Jakob had come up from the field when they heard. And the men were indignant, and very violently moved, because Shekem had wrought dishonour in Israel in lying with the daughter of Jakob; for so it was not right to have been done.
And Hamor spake with them, saying, The soul of Shekem my son delighteth in your daughter: give her, I pray, to him to wife;
and conjoin yourselves by marriage with us. Give your daughters to us, and take our daughters to you;
and dwell with us, and the land shall be before you, to dwell where you please and do business in it and possess it.
And Shekem said to her father and to her brethren, Let me find grace in your sight, and what you shall tell me I will give.
Multiply upon me greatly dowry and gift, and I will give as you shall tell me; only give me the damsel to wife.
But the sons of Jakob answered Shekem. and Hamor his father with subtilty, and so spake, because he had polluted Dinah their sister,
and said to them, We cannot do this thing, to give our sister to a man who is uncircumcised, because that would be a disgrace to us.
But in this we will accede to you, if you will be as we are by circumcising every male.
And we will give our daughters to you, and will take your daughters to us, and dwell with you, and be one people.
But if you will not hearken to us to be circumcised, we will take our daughter by force and will go.
And their words were pleasing in the eyes of Hamor, and in the eyes of Shekem, the son of Hamor.
And the young man delayed not to do the thing; because he wished for the daughter of Jakob; and he was more honourable than all his father's house.
And Hamor and Shekem his son came to the gate of their city, and spake with the men of the gate of their city, saying,
These men are friendly with us; and they may dwell in the land and do business in it; and the land, behold, it is broad (in) limits before them; let us take their daughters to us for wives, and give our daughters to them.

But in this only will the men accede to us, to dwell with us, and to be one people, by every male of us being circumcised as they are.
Their flocks, and their substance, and all their cattle, will they not be ours? Only let us consent to them, and they will dwell with us.
And all they who came out of the gate of his city received from Hamor and from Shekem, his son; and they circumcised every male, all who came out of the gate of the city.
And it was on the third day, when they were weak from the pain of their circumcision, two of the sons of Jakob, Shimeon and Levi, the brothers of Dinah, took each man his sword, and came upon the city, which was dwelling securely and killed every male.
And Hamor and Shekem his son they killed with the edge of the sword; and they took Dinah from the house of Shekem, and went forth.
And the rest of the sons of Jakob came to the spoil of the slain, and they sacked the city because they had polluted their sister in the midst of it.
Their flocks, and oxen, and asses, and whatever was in the city or in the field they spoiled;
and all their wealth and all their little ones they took and spoiled, and all that was in the houses.
And Jakob said to Shimeon and Levi, You have made my name to go forth as evil among the inhabitants of the land, among the Kenaanites and Phezerites. And I am a people of (small) number, and they will gather together against me, and destroy me and the men of my house.
And Shimeon and Levi answered, It would not have been fit to be said in the congregations of Israel that the uncircumcised polluted the virgin, and the worshippers of idols debased the daughter of Jakob: but it is fit that it should be said, The uncircumcised were slain on account of the virgin, and the worshippers of idols on account of the daughter of Jakob.
Shekem bar Hamor will not (now) deride us with his words; for as a whorish woman and an outcast who hath no avenger would he have made our sister, if we had not done this thing.

Chapter 35

And the Lord said to Jakob, Arise, go up to Bethel and dwell there, and make there an altar unto Eloha, who revealed Himself to thee in thy flight from before Esau thy brother.
And Jakob said to the men of his house, and to all who were with him, Put away the idols of the peoples which are among you which you took from the temple* of Shekem, and purify you from the uncleannesses of the slain whom you have and change your raiment.
And we will arise and go up to Bethel, and I will make there an altar unto Eloha, who heard my prayer in the day when I was afflicted, and whose Word was my helper in the way that I went.
And they delivered into Jakob's hand all the idols of the people which were in their hands which they had taken from the temple of Shekem, and the jewels that had been in the ears of the inhabitants of the city of Shekem, in which was portrayed the likeness of their images; and Jakob hid them under the terebinth that was near to the city of Shekem.
And they journeyed from thence, offering praise and prayer before the Lord. And there was a tremor from before the Lord upon the people of the cities round about them, and they pursued not after the sons of Jakob.
And Jakob came to Luz in the land of Kenaan, which is Bethel, he and all the people who were with him.
And he builded there an altar, and named that place, To God, who made His Shekinah to dwell in Bethel, because there had been revealed to him the angels of the Lord, in his flight from before Esau his brother.

And Deborah, the nurse of Rivekah, died, and was buried below Bethel, in the field of the plain. And there it was told Jakob concerning the death of Rivekah his mother; and he called the name of it, The other weeping.
And the Lord revealed Himself to Jakob again on his return from Padan of Aram, and the Lord blessed him by the name of His Word, after the death of his mother.
And the Lord said to him, Heretofore was thy name Jakob: thy name shall be no more called Jakob, but Israel shall be thy name.
And the Lord said to him, I am El Shadai: spread forth and multiply; a holy people, and a congregation of prophets and priests, shall be from thy sons whom thou hast begotten, and two kings shall yet from thee go forth.
And the land which I gave to Abraham and to Izhak will I give unto thee, and to thy son, after thee will I give the land.
And the Shekinah of the Lord ascended from him in the place where He had spoken with him
And Jakob erected there a pillar of stone in the place where He had spoken with him, a pillar of stone; and he outpoured upon it a libation of wine, and a libation of water, because thus it was to be done at the feast of Tabernacles; and he poured oil of olives thereupon.
And Jakob called the name of the place where the Lord had spoken with him Beth El.
And they proceeded from Beth El; and there was yet much space of provision land in the coming to Ephrath and Rahel travailed, and had hard labour in her birth.
And it was in the hardness of her travail that the midwife said to her, Fear not, for this also is to thee a male child.
And it was in the going forth of her soul, for death came upon her, that she called his name The son of my woe: but his father called him Benjamin.
And Rahel died, and was buried in the way to Ephrath, which is Bethlehem.
And Jakob erected a pillar over the house of burying: which is the pillar of the tomb of Rahel unto this day.
And Jakob proceeded and spread his tent beyond the tower of Eder, the place from whence, it is to be, the King Meshiha will be revealed at the end of the days.
And it was while Israel dwelt in this land that Reuben went and confounded the bed of Bilhah the concubine of his father, which had been ordained along with the bed of Leah his mother; and this is reputed with regard to him, as if he had lain with her. And Israel heard it, and it afflicted him, and he said, Alas, that one should have come forth from me so profane, even as Ishmael came forth from Abraham, and Esau from my father! The Spirit of Holiness answered and thus spake to him: fear not, for all are righteous and none of them is profane! So, after Benjamin was born, the sons of Jakob were twelve.
The sons of Leah, the first--born of Jakob, Reuben, and Shimeon, and Levi, and Jehudah, and Issakar, and Zabulon.
The sons of Rahel, Joseph and Benjamin.
The sons of Bilhah, the handmaid of Rahel, Dan and Naphtali;
and the sons of Zilpha, the handmaid of Leah, Gad and Asher. These are the sons of Jakob who were born to him in Padan Aram.
And Jakob came to Izhak his father, at Mamre the city of Arba, which is Hebron, for there Abraham and Izhak had dwelt.
And the days of Izhak were an hundred and eighty years.
And Izhak expired and died and was gathered to his people, old and full of days, and Esau and Jakob his sons buried him.

Chapter 36

These are the genealogies of Esau, who is called Edom.

Esau took wives of the daughters of Kenaan, Adah the daughter of Elon the Hittah, and Ahalibama the daughter of Ana, the daughter of Sibeon the Hiva,
and Basemath the daughter of Ishmael whom Nebaioth her brother gave to him.
And Adah bare to Esau Eliphaz, and Basemath bare Reuel.
And Ahalibama, bare to Esau Jehus, and Jaalam, and Korach. These are the sons of Esau who were born to him in the land of Kenaan.
And Esau had taken his wives and his sons and his daughters, and all the souls of his house, and his flocks and his cattle, and all the substance which he had gotten in the land of Kenaan, and had gone into another land; for there fell upon him a fear of Jakob his brother:
for their possessions would be too great for them to dwell together, neither would the land of their sojourning maintain them, on account of their flocks.
And Esau dwelt in the mountain of Gabal. He is Esau the prince of the Edomites.
And these are the kindreds of Esau the prince of the Edomites, the place of whose dwelling was in the mountain. of Gabal.
These are the names of the sons of Esau, Eliphaz bar Adah, wife of Esau; Reuel bar Basemath, wife of Esau.
And the sons of Eliphaz were Teman Omar, Zephu, and Gaatam, and Kenaz, and Timna.
And Timna was the concubine of Eliphaz bar Esau, and she bare to Eliphaz Amalek. He is Eliphaz the companion of Job. These are the sons of Adah wife of Esau.
And these are the sons of Reuel, Nachath and Zerach, Shammah and Mizzah. These are the sons of Basemath wife of Esau.
And these are the sons of Ahalibama the daughter of Anah the daughter of Sebeon wife of Esau; and she bare to Esau, Jehus, and Jaalam, and Korach.
These are the chieftains of the sons of Esau; the sons of Eliphaz, the first--born of Esau, Rabba Teman, Rabba Omar, Rabba Zephu, Rabba Kenaz, Rabba Korach, Rabba Gaatam, Rabba Amalek: these are the chieftains of Eliphaz, whose habitation was in the land of Edom; they are the sons of Adah.
And these are the sons of Reuel bar Esau; Rabba Nachath, Rabba Zerach,, Rabba Shammah, Rabba Mizzah; these are the chieftains of Reuel, whose habitation was in the land of Edom. These are the sons of Basemath wife of Esau.
And these are the sons of Ahalibama wife of Esau; Rabba Jeush, Rabba Jaalam, Rabba Korach; these are the chieftains of Ahalibama, daughter of Adah wife of Esau.
These are the sons of Esau, and these their chieftains. He is the father of the Edomites.
These are the sons of Gebal, the generations who before that had dwelt in that land: Lotan, and Shobal, and Sebeon, and Anah,
and Dishon, and Etser, and Dishon. These are the chieftains of the generations of the sons of Gebal, whose habitation was of old in the land of the Edomites.
And the sons of Lotan were the Chori and Heman; and the sister of Lotan was Timna.
And these are the sons of Shobal, Alvan, and Manachoth, and Ebal, Shepho, and Onam.
And these are the sons of Sebeon, Aja and Anah: he is Anah who coupled the onagers with the she--asses, and after a time found mules which had come forth from them, when he was tending the asses of Sebeon his father.
And these are the children of Anah: Dishon; and Ahalibama was the daughter of Anah.
And these are the sons of Dishon, Hemdan, and Jisban, and Jithran, and Keran.

These are the sons of Etser, Bilhan, and Zaavan, and Akan.
These are the sons of Dishan, Hutz and Aram.
These are the chieftains of the families: Rabba Lotan, Rabba Shobal, Rabba Sebeon, Rabba Anah,
Rabba Dishon, Rabba Etser, Rabba Dishan: these are the chieftains of the families, according to their principalities, whose habitation was of old in the land of Gabla.
These are the kings who reigned in the land of Edom before any king reigned over the sons of Israel.
In Edom reigned Bileam. the son of Behor, and the name of the city of the house of his kingdom was Dinhaba.
And Bela died, and in his stead reigned Jobab the son of Zerach of Botsra.
And Jobab died, and in his stead reigned Husham of the South country; and Husham died, and in his stead reigned Hadad the son of Bedad, who slew the Midianites when he arrayed war with them in the fields of Moab, and the name of the city of the house of his kingdom was Avith.
And Hadad died, and in his stead reigned Simlah of Masrekah.
And Simlah died, and instead of him reigned Shaul, who was of Rohoboth on the Pherat.
And Shaul died, and in his stead reigned Baal Hanan bar Akbor.
And Baal Hanan bar Akbor died, and instead of him reigned Hadar; and the name of the city of the house of his kingdom was Pahu; and the name of his wife was Mehetabel the daughter of Matred. He was the man who laboured with perseverance and vigilance, and who, after he had become wealthy and had gotten riches, turned to become more lofty in his heart, saying What is silver and what is gold?
And these are the names of the chieftains of Esau after their kindreds, after the place of their habitation,with their names Rabba Timna, Rabba Alva, Rabba Jetheth,
Rabba Aholibama, Rabba Elah, Rabba Phinon,
Rabba Kenaz, Rabba Teman, Rabba Mibzar,
Rabba Magdiel, he was called Magdiel from the name of his city whose (migdol) tower was strong, Rabba Hiram. These are the chieftains of Edom, according to their habitations in the land of their possessions. He is Esau the father of the Edomites.

Chapter 37

And Jakob dwelt in peace in the land of the sojourning of his fathers, in the land of Kenaan.
These are the generations of Jakob. Joseph was a son of seventeen years. He had come forth from the school, and was a youth brought up with the sons of Bilhah and the sons of Zilpha his fathers wives. And Joseph brought their evil report; for he had seen them eat the flesh that had been torn by wild beasts, the ears and the tails; and he came and told it to his father.
And Israel loved Joseph more than all his sons, because the likeness of Joseph resembled his own, and he made him a figured robe.
And his brothers saw that their father loved him more than all his brethren, and they cherished enmity against him, and were unwilling to speak peacefully with him.
And Joseph dreamed a dream, and declared it to his brethren, and they added yet to keep enmity against him.
And he said to them, Hear now this dream which I have dreamed.
Behold, we were binding sheaves in the midst of the field, and lo, my sheaf arose, and stood upright; and, behold, your sheaves surrounded and bowed to my sheaf.

And his brothers said to him, Art thou thinking to reign over us, or dost thou expect to have rule over us? And they added yet to keep enmity against him, for his dream and for his words.
And he dreamed again another dream, and told it to his brothers, and said, Behold, I have dreamed yet a dream, and lo, the sun, and the moon, and eleven stars, bowed to me.
And he related it to his father and to his brethren: but his father rebuked him, and said to him, What dream is this that thou hast dreamed? Shall I, and thy mother, and thy brethren, really come and bow before thee to the ground?
And his brothers envied him; yet his father kept the saying in his heart.
And his brothers went to feed their father's flock in Shekem.
And it was at the time of days that Israel said to Joseph, Do not thy brethren feed in Shekem? But I am afraid lest the Hivaee come and smite them, because they smote Hamor and Shekem and the inhabitants of the city. Come now; and I will send thee to them And he said, Behold me.
And he said, Go, see the welfare of Your brethren, and the welfare of the flock, and return me word to the deep Counsel. But he sent him according to the deep counsel which was spoken to Abraham in Hebron; for on that day began the cativity of Mizraim. And Joseph arose, and came to Shekem.
And Gabriel in the likeness of a man found him wandering field. And the man asked him, saying, What seekest thou?
And he said, I seek my brothers; show me, pray, where they feed.
And the man said, They have journeyed hence: for I heard beyond the Veil, that behold from today would begin the servitude to the Mizraee; and it was said to them in prophecy, Hivaee would seek to set battle in array against them. Therefore said they, we will go unto Dothan.
And Joseph went after his brothers, and found them in Dothan. And they saw him from afar, before he had come nigh to them, and plotted against him to kill him.
And Shimeon and Levi, who were brothers in counsel, said each man to his brother, Behold, this master of dreams cometh.
And now come let us kill him and throw him into one of the pits and say that an evil beast hath devoured him; and we shall see what will be the interpretation of his dreams.
And Reuben heard, and delivered him from their hands, and said, We will not kill him nor become guilty of his blood.
And Reuben said, Let us not shed innocent blood. Throw him into this pit in the wilderness, but the hand of the slayer stretch not forth against him; because he would deliver him from their hand, and restore him to his father.
And when Joseph came to his brothers, they stripped him of his garment, the figured garment that was on him,
and took and threw him into the pit; but the pit was empty, no water was therein, but serpents and scorpions were in it.
And they sat around to eat bread. And they lifted up their eyes, and looked, and behold a band of Arabians were coming from Gilead with their camels, carrying wax, resin, balsam and stacte, proceeding to go into Mizraim.
And Jehuda said to his brethren, What profit of mammon should we have if we killed our brother, and covered his blood?
Come, let us sell him to the Arabians, and our hands shall not be upon him to kill him; for our brother is our own flesh. And his brethren agreed.
And the Midianite men, masters of business, passed by; and they drew and brought up Joseph out of the pit, and sold Joseph to the Arabians for twenty mahin of silver; and they bought sandals of them. And they brought Joseph to Mizraim.
And Reuben returned to the pit; for he had not been with them to assist when they sold him, because he had sat fasting on account that he had

confounded the couch of his father; and he had gone and sat among the hills, that he might return to the pit and bring him up for his father, if haply he might avert his anger. But when he had returned, and looked, and, behold, Joseph was not in the pit, he rent his clothes,
and returned to his brethren, and said, The youth is not; and I,whither shall I go, and how shall I see the look of my father's face?
But they took the garment of Joseph, and killed a kid of the goats, because his blood is like the blood of a man, and they dabbled the garment in the blood.
And they sent it by the hand of the sons of Zilpha and of the sons of Bilhah the figured garment; and they brought it to their father, and said, This have we found; know now, whether it be thy son's garment, or not.
And he recognised it and said, It is my son's garment: a beast of the wilderness hath not devoured him, neither hath he been slain by the hand of man; but I see by the Holy Spirit, that an evil woman standeth against him.
And Jakob rent his clothes, and wrapped sackcloth on his loins, and mourned for his son many days.
And all his sons and all the men of his house arose and went to console him; but he refused to receive consolation, and said, For I will go down to my son mourning to the house of the grave. And Izhak his father also wept for him.
But the Midianites sold him in Mizraim to Potiphar a captain of Pharoh, a captain of the guards.

Chapter 38

It was at that time that Jehuda had gone down from his property, and separated himself from his brethren, and had inclined to a man an Adullemite whose name was Hira,
that Jehudah saw there the daughter of a merchant man whose name was Shuva, and he proselyted her, and entered with her.
And she conceived and bare a son, and called his name Er, because he was to die without a child.
And she conceived again, and bare a son, and called his name Onan, because his father would have to mourn for him.
And she added, and bare a son, and called his name Shela, because her husband had forgotten her and was in cessation when she bare him.
And Jehuda took a wife for Er his firstborn, a daughter of Shem the great, whose name was Tamar.
But Er the firstborn of Jehuda was evil before the Lord because he had not given his seed unto his wife, and the anger of the Lord prevailed against him, and the Lord slew him.
And Jehuda said unto Onan, Enter thou to thy brother's wife, and marry her, and raise up seed unto the name of thy brother.
And Onan knew that they would not call the children after his name, and it was, when he entered to the wife of his brother, that he corrupted his work upon the earth, that he might not raise up children to his brother's name.
And what he did was evil before the Lord and he cut off his days also.
And Jehuda said to Tamar his daughter--in--law, Remain a widow in thy father's house, till Shela my son be grown up. For he said, Lest he also die as his brethren Tamar went and remained in her father's house.
And days multiplied and the daughter of Shuva, Jehuda's wife, had died, and Jehuda was comforted. And Jehuda went up to the shearing of his flock, he and Hira his friend the Adullemite, to Timnath.
And it was told to Tamar, saying, Behold, thy father--in--law cometh up to Timnath to shear his flock.

And she put the dress of her widowhood from her, and covered herself with a veil, and wrapped herself, and sat in the dividing of the road where all eyes see, upon the way of Timnath. For she knew that Shela was grown up, yet she had not been given to him to be his wife.
And Jehuda saw her; but she seemed in his face as an harlot, because she had provoked him to anger in his house, and Jehuda did not love her.
And he inclined to her in the way and said, Let me now go in with thee: for he knew not that she was his daughter--in--law. And she said What wilt thou give me to go in with me?
And he said, I will send thee a kid of the goats from the flock. And she said, If thou wilt give me a pledge until thou shalt have sent.
And he said, What pledge shall I give thee? And she answered, Thy seal, and thy mantle, and thy staff which is in thy hand. And he gave (them) to her, and went in with her; and she conceived by him.
And she arose and went, and put her veil from her, and put on the dress of her widowhood.
And Jehuda sent the kid of the goats by the hand of his friend the Adullemite, to bring back the pledge from the hand of the woman; but he found her not.
And he asked the men of the place, saying, Where is the harlot who was in the sight of the eyes by the way? And they said, There is no harlot here.
And he returned to Jehuda and said, I could not find her: and the men of the place also said that no harlot was there.
And Jehuda said, Lest she should have taken the pledge, lest we become a laughing stock, behold, I have sent this goat, and thou canst not find her.
And it was at the time of three months, that she was known to be with child: and it was told to Jehuda, saying Tamar thy daughter--in--law hath committed fornication and, behold, she is with child by fornication. And Jehuda said, Is she not the daughter of a priest. Let her be brought forth and burned.
Tamar was brought forth to be burned, and she searched for the three pledges, but found them not. Uplifiting her eyes to the heavens above, she thus said, Mercy I implore from Thee, O Lord: answer Thou me in this hour of need, and enlighten mine eyes to find the three witnesses; and I will dedicate unto Thee from my loins three saints who shall sanctify Thy name, and descend to the furnace of fire in the plain of Dura. In that hour the Holy One, blessed be He, signed to Michael, who enlightened her eyes, that she found (the witnesses) and took and cast them before the, feet of the judges, and said, The man to whom these pledges belong is he by whom I am with child. Yet though I may be burned I do not make him manifest: nevertheless the Lord of the world will cause him in his heart to acknowledged them, and will deliver me from this great judgment. Now when Jehuda saw them, he recognised them, and said in his heart, It is better for me to be ashamed in this world that passeth away, than be ashamed in the faces of my righteous fathers in the world to come. It is better that I burn in this world by a fire that is extinguished, than burn in the world to come with fire devouring fire. For measure is set against measure. This is according to that which I said to Jakob my father, Know now the robe of thy son; so am I now constrained to hear at the place of judgment, Whose are this seal and mantle and staff?
And Jehuda, acknowledged and said, Tamar is innocent; she is with child by me. And the Bath kol fell from heaven, and said, From before Me was this thing done, and let both be delivered from judgment. And Jehuda said, Because I gave her not to Shela my son, hath this happened to me. But he added not to know her again.
But it was in the time of her giving birth, that, behold, twins were in her womb.

And it was in being born that the child stretched forth his hand; and the midwife took it, and bound it with a scarlet thread, saying, This came the first.
And after the child had withdrawn his hand, behold, his brother came forth, and she said, With what great power hast thou prevailed, and for thee will it be to prevail; for thou wilt possess the kingdom. And she called his name Pharets.
And afterward came forth his brother, upon whose hand was bound the scarlet thread, and she called his name Zarach.

Chapter 39

But Joseph was brought down into Mizraim; and Potiphar, … a man of Mizraim, a chief of Pharoh, a chief of the executioners, bought him with the pledge of the Arabians who had brought him down thither.
And the Word of the Lord was Joseph's Helper, and he became a prosperous man in the house of his Mizraite master.
And his master saw that the Word of the Lord was his Helper, and that the Lord prospered in his hand all that he did;
and Joseph found favour in his eyes, and he served him, and he appointed him superintendent over his house, and all that he had he delivered in his hands.
And it was from the time he appointed him superintendent over his house, and over all that he had, the Lord prospered the house of the Mizraite for the sake of the righteousness of Joseph, and the blessing of the Lord was on all that he had in the house and in the field.
And he left all that he had in Joseph's hand, and took no knowledge of anything of his, except his wife with whom he lay. And Joseph was of goodly form and beautiful aspect.
And it was after these things that the wife of his master lifted up her eyes to Joseph, and said, Lie with me.
But he refused to come near her, and said to his master's wife, Behold, my master taketh no knowledge of what is with me in the house, and all he hath he delivereth into my hand;
there is none in the house greater than I nor hath he restricted me from anything but thyself, because thou art his wife: and how can I do this great wickedness, and become guilty before the Lord?
And it was when she spake with Joseph this day and the next, and be hearkened not to her to lie with her, lest with her be should be condemned in the day of the great judgment of the world to come;
it was on a certain day that he entered the house to examine the tablets of his accounts, and there was no man of the house within;
that she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and went forth into the street.
And when she saw that he had left his garment in her hand, and had gone forth into the street,
that she called the men of the house and said, See this, ___ which the Hebrew man hath done whom your master hath brought to mock us. He came in to lie with me, and I cried with a high voice.
And when he heard that I lifted up my voice, he left his garment with me, and went forth into the street.
And she let the garment remain until his master came into his house;
and she spake to him according to these words, saying The Hebrew servant whom thou broughtest to us came in to me to mock me.

And when his master heard the words which his wife spake with him, saying, According to these things did thy servant to me, his wrath became strong.

And Joseph's master took counsel of the priests, who ____ put him not to death, but delivered him into the house of the bound, where the king's prisoners were bound; and he was there in the house of the bound.
And the Word of the Lord was Joseph's Helper, and extended mercy to him, and gave him favour in the eyes of the captain of the prison.
And the captain of the prison confided all the prisoners who were in the house to Joseph's hands, and whatsoever was done there he commanded to be done.
It was not needful for the captain of the prison to watch Joseph, after the custom of all prisoners, because he saw that there was no fault in his hands; for the Word of the Lord was his Helper, and that which he did the Lord made it to prosper.

Chapter 40

And after these things it was shown, saying The chief of the butlers of the king of Mizraim, and the chief of the bakers, have offended; having taken counsel to throw the poison of death into his food, and into his drink, to kill their master the king of Mizraim.
And Pharoh was angry when he heard concerning his two servants, the chief cup--bearer and the chief baker.
And he gave them in ward in the house of the chief executioner, the prison house where Joseph was confined.
And the chief executioner intrusted Joseph with them, and he served them, and they were certain days in the house of custody.
And they dreamed a dream, both of them, each man his dream in one night, each man his own dream, and the interpretation of his companion's dream, the butler and the baker of the king of Mizraim who were confined in the prison.
And Joseph came to them in the morning, and saw them, and, behold, they were troubled.
And Joseph asked the chiefs of Pharoh who were with him in the custody of his master's house, saying, Why is the look of your faces more evil today than all the other days that you have been here?
And they said to him, We have dreamed a dream, and there is no interpreter for it. And Joseph answered, Are not the interpretations of dreams from tile Lord? Tell it now to me.
And the chief of the butlers related his dream to Joseph, and said to him, I saw in my dream, and, behold, a vine was before me.
And in the vine were three branches; and as it sprouted it brought forth buds, and immediately they ripened into clusters, and became grapes.
And I gave the cup of Pharoh into my hand, and I took the grapes, and expressed them into Pharoh's cup, and gave the cup into Pharoh's hand.
And Joseph said to him, This is the end of the interpretations of the dream. The three branches are the three Fathers of the world, Abraham, Izhak, and Jakob, the children of whose sons are to be enslaved in Mizraim in clay and brick (work,) and in all labour of the face of the field: but afterwards shall the be delivered by the hand of three shepherds. As thou hast said, I took the grapes and expressed them into Pharoh's cup, and gave the cup Into Pharoh's hand: It is the vial of wrath which Paroh (himself) is to drink at the last. But thou, the chief butler shalt receive a good reward concerning the good dream which thou hast dreamed; and the interpretation of it, to thyself, is this: The three branches are three days until thy liberation.
At the end of three days the memory of thee will come before Pharoh and he will lift up thy head with honour, and restore thee to thy service, and thou wilt give the cup of Pharoh into his hand, according to thy former custom in pouring out for him.
Joseph, leaving his higher trust and retaining confidence in a man, said to the chief butler, But be thou mindful of me when it shall be well with

thee, and act kindly by me, and remember me before Paharoh and obtain my deliverance from this prison house.
For I was verily carried away dishonestly from the land of the Hivraee and here also I have done nothing evil, that they should put me in prison.
And the chief baker, when he understood the interpretation of his companion's dream, seeing that he had interpreted well, began to speak with an impatient tongue, and said to Joseph, I also saw in my dream, and, behold, three baskets of fine cakes were upon my head.
and in the upper basket of all delicious meat for Pharoh made by the confectioner and the birds ate them from the basket upon my head.
Joseph answered and said, This is its interpretation. The three baskets are the three enslavements with which the house of Israel are to be enslaved. But thou, the chief of the bakers, wilt receive an evil award, by the dream which thou hast dreamed. And Joseph explained it, as it was proper in his eyes and said to him: This is its interpretation to thyself. The three baskets are three days until thy death.
At the end of three days, Pharoh with the sword will take away thy head from thy body, and will hang thee upon a gibbet, and the birds will cut thy flesh from thee.
And it was on the third day, the nativity of Pharoh that he made a feast to all his servants. And he lifted up the head of the chief butler, and the head of the chief baker, in the midst of his servants.
And he restored the chief butler to his butlership, because he found he had not been in that counsel. And he gave the cup into Pharoh's hand.
But the chief baker he hanged, because he had taken counsel to kill him, even as Joseph had expounded to them.
But because, Joseph had withdrawn from the mercy that is above, and had put his confidence in the chief butler, he waited on the flesh. Therefore the chief butler did not remember Joseph, but forgat him, until from the Lord came the time of the end that he should be released.

Chapter 41

It was at the end of two years, that the remembrance of Joseph came before the Word of the Lord. And Pharoh dreamed, and, behold, he stood by the river,
and, behold, from the river came up seven oxen good-looking and fat-fleshed; and they grazed in the midst of the sedges.
And, behold, seven other oxen came up from the river, evil-looking and lean in their flesh, and stood by the side of tile oxen on the bank of the river.
And the evil-looking and lean-fleshed oxen devoured the seven good-looking and fat. And Pharoh awoke from his sleep.
And he slept, and saw a second dream; and, behold, seven ears arose on one stalk, full and good;
and, behold, seven ears, thin and blighted with the east wind, sprang up after them.
And the seven thin ears devoured the seven fat and full. And Pharoh awoke, and, behold, it was a dream.
And in the morning his spirit was troubled, and he sent and called all the magicians of Mizraim and all the wise men; and Pharoh told them the dreams; but no man was able to interpret it; for it was occasioned by the Lord, because the time had come that Joseph should come forth from the house of the bound.
And the chief of the cup-bearers spake before Pharoh, saying, My faults do I remember this day.
It was occasioned from the Lord that Pharoh was angry with his servants, and he put me in ward in the house of the chief executioner, me and the chief baker.

And we dreamed a dream in one night I and he; each man his (own) dream, and the interpretation of his companion's dream we dreamed.
And there was with us a Hebrew youth, a servant of the chief executioner; and we recounted to him, and he explained the dream to us, to each man be explained the interpretation of his dream.
And even as he interpreted to us so it was; me he restored in his sentence to the order of my service, and him he hanged.
And Pharoh sent and called Joseph, and hastened him from the prison; and he dressed his hair, and changed his garments, and went unto Pharoh.
And Pharoh said to Joseph, I have dreamed a dream, and there is no interpreter for it; and I have heard of thee, saying, that if thou hear a dream thou canst explain it.
And Joseph answered Pharoh, saying, (It is) without me; it is not man who interprets dreams: but from before the Lord shall be an answer of peace unto Pharoh.
And Pharoh spake with Joseph, saying, I saw in my dream, and, behold, I stood on the bank of the river.
And, behold, from the river came up seven oxen, fat-fleshed and goodjlooking, and they grazed in the midst of the sedges.
And behold seven other oxen came up after them, wasted, and very eviljlooking, and lean in their flesh. I have not seen the like of them in all the land of Mizraim for badness.
And the wasted and evil oxen devoured the first seven fat oxen.
And they entered into their stomach, but it could not be known that they had entered into their stomach, for their appearance was evil as before; and I awoke.
And I saw in my dream, and, behold, seven ears arose on one stalk, full and good;
and, behold, seven ears withered, thin,* blighted with the east wind, sprang up after them.
And the seven thin ears devoured the seven good ears. And I told the magicians, but there is no one who can teach me.
And Joseph said to Pharoh, The dream of Pharoh is one. That which the Lord is about to do He showeth to Pharoh.
The seven good oxen announce seven years; and the seven good ears announce also those seven years: the dream is one.
And the seven wasted and evil oxen which arose after them announce seven other years; and the seven ears thin and blighted with the east wind likewise make known that there will be seven years of famine.
This is the word that I speak to Pharoh: what the Lord is about to do He showeth Pharoh.
Behold, there come seven years of great plenty in all the land of Mizraim.
And after them will arise seven years of famine, which will make all the plenty that was in the land of Mizraim to be forgotten; and the famine will consume the inhabitants of the land;
neither will the plenty which had been in the land be known, for the famine that will be afterward, because it will be exceeding strong.
And forasmuch as the dream was repeated to Pharoh twice, therefore is the thing confirmed before the Lord, and the Lord hasteneth to do it.
But now let Pharoh look out a man prudent and wise, and appoint him over the land of Mizraim.
Let Pharoh make superintendents over the land, and let them take out one part in five of all the produce of the land of Mizraim in the seven years of plenty.
And let them collect all the produce of those good years that are coming, and gather together the produce under the hand of Pharoh's superintendents, and set the produce in the cities to be kept;

and there will be provision laid up (as) in a cavern in the earth, that therefrom they may take in the years of famine which come upon the land of Mizraim, that the people of the land perish not through the famine.
And the word was good before Pharoh, and before all his servants.
And Pharoh said to his servants, Can we find a man like this, in whom is the spirit of prophecy from the Lord?
And Pharoh said to Joseph, Since the Lord Hath made known all this to thee, there is no one so prudent and wise as thou art.
Thou shalt be superintendent over my house, and by the decree of thy mouth shall all my people be armed only in the throne of the kingdom will I be greater than thou.
And Pharoh said to Joseph, See, I have appointed thee prince over the land of Mizraim.
And Pharoh took off his ring from his hand, and set it on Joseph's hand; and he clothed him in vestments of fine linen, and set a collar of gold upon his neck,
and made him ride in the second chariot of Pharoh; and they chanted before him, This is the Father of the king; Great in wisdom, few in years. And he appointed him prince over all the land of Mizraim.
And Pharoh said to Joseph, I am Pharoh the king, and thou art viceregent, and without thy word a man shall not lift up his hand to gird on arms, or his foot to mount a horse in all the land of Mizraim.
And Pharoh called the name of Joseph, The man who revealeth mysteries. And he gave him Asenath, whom Dinah had borne to Shekem, and the wife of Potiphera prince (Rabba) of Tanis had brought up, to be his wife. And Joseph went forth ruler over the land of Mizraim.
And Joseph was a son of thirty years when he stood before Pharoh, king of Mizraim. And Joseph went out from Pharoh, and passed, a prince and a ruler, through all,the land of Mizraim.
And the earth (so) brought forth, that every blade made two handsfull in the seven years of plenty, until all the granaries were full.
And they gathered all the produce of the seven years of plenty which were in the land of Mizraim, and he laid up the produce in the cities; the produce of the fields which were round about a city he laid up therein.

And to Joseph were born two sons before the year of famine arose, which Asenath who had been brought up in the house of Potipliera prince of Tanis bare to him.
And Joseph called the name of his firstjborn Menasheh; because, the Lord hath made me forget all my weariness and all the house of my father.
And the name of the second he called Ephraim; for he said, The Lord hath made me mighty in the land of my affliction, as he will make the house of my father mighty here in their afflictions.
And the seven years of plenty were completed which were to come in the land of Mizraim;
and the seven years of famine began to be, as Joseph had said. And there was famine in all lands, but in all the land of Mizraim there was bread.
And all the land of Mizraim had dearth; because the seed wheat bare no fruit, and the people cried before Pharoh for bread. And Pharoh said to all the Mizraee, Go to Joseph, and what he shall tell you do.
And the famine was upon all the face of the land; and Joseph opened all the treasures and sold to the Mizraee. And the famine waxed mighty in the land of Mizraim;
and all the inhabitants of the earth came into Mizraim to buy provision of Joseph; for the famine was mighty in all the earth.

Chapter 42

And Jakob saw that provisions might be bought and that they brought corn from Mizraim; and Jakob said to his sons, Why are you afraid to go down to Mizraim?
And he said, Behold, I have heard that corn is sold in Mizraim: go down thither and buy for us from thence, that we may live and not die.
And the ten brothers of Joseph went down to buy corn from Mizraim.
But Benjamin, Joseph's brother, Jakob sent not down with his brethren; for he said, Behold, he is a youth, and I fear lest death should befall him.
And the sons of Israel went every one by one door, lest the evil eye should have sway over them, as they went together to buy among the Kenaanites who went also to buy; because the famine was in the land of Kenaan.
And Joseph was ruler over the land; and he knew that his brethren had come to buy; for he had appointed notaries at the gates of the city to register daily, of every one who came, his name and the name of his father; and he it was who sold corn to all the people of the land. And the brethren of Joseph came. And they looked through all the streets, and public places, and hospices, but could not find Him. And they came unto his house, and worshipped him with their faces to the ground.
And Joseph saw his brethren, and recognised them; but he made himself as a stranger in their eyes, and spake hard words to them, and said to them, Whence come yon? And they said, From the land of Kenaan, to buy corn.
Now Joseph recognised his brethren, because, when separated from them, they had the token of the beard; but they did not recognise him, because (at that time) he had not the token of the beard, and at this hour he had it.
And Joseph remembered the dreams he had dreamed of them. And he said to them, You are spies: to see the nakedness of the shame of the land are you come.
And they answered him, No, my lord, thy servants are come to buy corn: we are all the sons of one man; we are true; thy servants are not spies.
But he said to them, No, but to see the nakedness of the shame of the land are you come.
They answered, Thy servants are twelve brothers, the sons of one man, in the land of Kenaan; and, behold, the youngest is tojday with our father, and one went from us, and we know not what hath been in his end!
And Joseph said to them, This is what I have spoken to you, saying, You are spies.
By that word you shall be proved. (By) the life of Pharoh you shall not go hence unless your youngest brother be brought hither.
Send one of you, and bring your brother; but you shall be bound, and your words be proved if the truth is with you: and if not, (by) the life of Pharoh you are spies.
And he kept them together in the house of confinement three days.
And Joseph said to them on the third day, This do, that you may live; for I fear the Lord.
If you are true, let one of your brothers be bound in the house of your confinement and go you, carry the corn, that you may buy for the hunger of your house,
and bring your youngest brother to me, that your words may be verified, and you may not die. And they did so.
And they said, a man to his brother, In truth we are guilty concerning our brother, when we saw the distress of his soul, when be entreated us, and we would not hearken to him; therefore hath this affliction come upon us.
And Reuben answered them and said, Did I not tell you, saying, Do not sin against the youth? But you would not listen to me; and thus, behold, his blood is required of us.

But they knew not that Joseph understood (heard) the holy language; for Menasheh was interpreter between them.
And he withdrew from them and wept, and returned and, spake with them. And from them he took Shimeon, who had counselled them to kill him, and bound him before them.
And Joseph commanded his servant to fill their vehicles with corn, and to return each man's money in his sack, and to give them provisions for the way. And he did so for them.
And they laid their corn upon their asses and went thence.
Levi, who had been left without Shimeon his companion, opened his sack to give food to his ass at the place of lodging, and saw his money: behold, it was in the mouth of his pannier.
And he said to his brothers, My money is returned, behold, it is in my pannier. And knowledge failed from their hearts, and each wondered with his brother, saying, What is this which the Lord hath done, and not for sin of ours?
And they came to Jakob their father in the land of Kenaan, and related to him all that had befallen them, saying,
The man the lord of the land spake with us harshly, and treated us as spies of the country:
but we said to him, We are faithful men, not spies.
We are twelve brothers, sons of our father; of one, we know not what was his end, and the youngest is tojday with our father in the land of Kenaan.
And the man, the lord of the land said to us, By this I shall know that you are true. Leave me one of your brothers with me, and what is needed by the hunger of your houses take, and go,
and bring your youngest brother to me, and I shall know that you are not spies, but faithful. I will (then) restore your brother to you, and you shall transact business in the land.
And it was as they emptied their baggages, behold, every man's bundle of money was in his baggage; and they and their father saw the bundles of money, and they were afraid on account of Shimeon whom they had left there.
And Jakob their father said to them, Me have you bereaved! Of Joseph you said, An evil beast hath devoured him; of Shimeon you have said, The king of the land hath bound him; and Benjamin you seek to take away: upon me is the anguish of all of them.
And Reuben spake to his father, saying Slay my two sons with a curse if I do not bring him to thee. Give him into my hand, and I will restore him to thee.
But he said, My son shall not go down with you; for his brother is dead, and he alone remains of his mother; and if death should befall him in the way that you go, you will bring down my age with mourning to the grave.

Chapter 43

But the famine was strong in the land.
And it was when they had finished eating the corn they had brought from Mizraim, their father said to them, Return and buy us a little corn.
And Jehuda spake to him, saying, The man attesting attested to us saying, You shall not see the sight of my face unless your youngest brother be with you.
If thou wilt send our brother with us, we will go down and buy corn for thee;
but if thou wilt not send (him), we will not go down; for the man told us, You shall not see the sight of my face unless your brother be with you.
And Israel said, Why did you do me evil in showing the man that you had yet a brother?

And they said, The man demanding demanded (to know) about us, and about our family, saying Is your father yet living? Have you a brother? And we informed him according to the word of these things. Could we know that be would say, Bring your brother down?
And Jehuda said to Israel his father, Send the youth with me, that we may arise and go; and that we may live and not die, both we, and you, and our little ones.
I will be surety for him: of my hand shalt thou require him. If I bring him not to thee again, and set him before thee, the guilt be upon me before thee all days.
For unless we had thus delayed, we should already have returned these two times.
And Israel their father said to them, If it must be so, do this: Take of the praiseworthy things of the land, and put them in your vessels, and carry down the man a present, a little gum and a little honey, wax and ladanum, the oil of nuts, and the oil of almonds,
and money two upon one take in your hands, even the money that was returned in the mouth of your baggage, take back in your hands; perhaps it was done in error.
And take Benjamin your brother, and arise, return to the man,
and God the Almighty give you mercies before the man, that he may release to you your other brother, and Benjamin: and I, behold, I am now certified by the Holy Spirit that if I am bereaved of Joseph, I shall also be bereaved of Shimeon and of Benjamin.
The men took the present, and the money two for one in their hands, and they took Benjamin, and went down to Mizraim, and stood before Joseph.
And Joseph saw Benjamin with them: and he said to Menasheh whom he had made superintendent over his house, Bring the men into the house, and unloose the house of slaughter, and take out the sinew that shrank, and prepare meat before them; for the man shall eat with me at the time of the noonjday meal.
And the man did as Joseph had said, and the man brought the men into Joseph's house.
The men feared when they were brought into Joseph's house, and said, For the money that was returned in our sacks at the first are we brought in, that be may find occasion against us and condemn us, and sell us for slaves, and take our asses.
And they drew near the man who had been appointed intendant over Joseph's house, and spake with him at the gate of the house.
And they said, We entreat you, my lord: we indeed came down at first to buy corn.
But it was when we had come to our place of lodging, that we opened our sacks, and, behold, the money of a man was in the mouth of his sack: but we have brought it back in our hand.
And other money have we brought down in hand to buy corn. We know not who put the money in our sacks.
And he said, Peace to you; be not afraid of my lord. Your God and the God of your fathers gave you treasure in your sacks: your money came to me. And he brought out Shimeon to them.
The man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave them provender for their asses.
And they made ready the present against the entrance of Joseph at the noon-day feast; for they had heard from him that they were to eat bread there.
And Joseph entered the house, and they offered to him the present which was in their hands for the house; and bowed before him upon the ground.
And Joseph saluted them, and said, Is it well with your father, the old man of whom you told me? Is he still alive?
They answered, It is well with thy servant our father; he is yet alive. And they bowed and made obeisance.

And he lifted up his eyes and saw Benjamin his brother, the son of his mother, and said, Is this your youngest brother of whom you told me? And he said, Mercy from the Lord be upon thee, my son!
And Joseph made haste, for his compassions were moved upon his brother, and he sought to weep, and he went into the chamber the house of sleep, and wept there.
And he washed his face from tears, and came forth, and hastened and said, Set bread.
And they set for him by himself, and for them by themselves, and for the Mizraee who ate with him by themselves; for it was not proper for the Mizraee to eat bread with the Yehudaee, because the animals which the Mizraee worshipped the Yehudaee ate.
And they sat around him, the greatest according to his majority, and the less according to his minority. For he had taken the silver cup in his hand, and, sounding as if divining he had set in order the sons of Leah on one side, and the sons of Zilpha on the other side, and the sons of Bilhah on another side, and Benjamin the son of Rahel he ordered by the side of himself. And the men wondered each at the other.
And he sent portions from his table, and they set them forth from him before them. But Benjamin's portion was larger than the portions of any of them; five portions: one was his own portion one portion from himself, one from his wife, and two portions from his two sons. And they drank and were drunken with him; for from the day when they were separated from him they had not drunk wine, neither he nor they, until that day.

Chapter 44

And he commanded Menasheh whom he had appointed intendant of his house, saying, Fill the men's sacks with corn, as much as they can carry, and put each man's money in the mouth of his bag.
And put my cup, the silver cup, in the mouth of the sack of the youngest, and his purchase money. And he did according to the word which Joseph had spoken.
The morning lightened, and the men were sent away, they and their asses.
They had not gone far from city, when Joseph said to Measheh whom he had appointed the intendant of his house, Arise, follow after the men, overtake them and say to them, Why have ye returned evil for good?
Is it not that from which my lord drinketh, and by which divining he divineth? That which you have done is evil.
And he overtook them, and spake with them all these words.
They said to him, Why does my lord speak words like these? Far be it from thy servants to do such a thing.
Behold, the money which we found in the mouth of our bags we brought to thee again from the land of Kenaan; how then should we steal from thy lord's house vessels of silver, or vessels of gold?
With whomsoever of thy servants it shall be found, let him be guilty of death, and we also will be slaves of thy lord.
And he said, According to your words let it be. With whomsoever it is found he shall be my slave, but you shall be innocent.
And they made haste, and brought down each man his sack upon the ground, and every man opened his sack.
And he searched beginning with Reuben, and ending with Benjamin. And the cup was found in Benjamin's sack.
And they rent their clothes; but the strength of fortitude was given to them; and they laded every man his ass, and returned to the city.
And Jehuda and his brethren entered into Joseph's house. He was yet there; and they fell before him on the ground.
And Joseph said to them, What deed is this that you have done? Could you not know that a man like me divining can divine?

And Jehuda said to him What shall we say to my lord concerning the former money, and what concerning the latter money? and how shall we be acquitted concerning the cup? From before the Lord there is sin found upon thy servants. Behold, we are my lord's servants, and he in whose hand the chalice hath been found.
But he said, Far be it from me to do thus; the man in whose hand the chalice hath been found shall be my slave; but you, go up in peace to your father.
And Jehuda came near to him and said, In imploring my lord, let thy servant, I implore, speak a word in the hearing of my lord, and let not thy anger grow strong against thy servant; for at the hour that we came to thee thou didst say to us, I fear before the Lord; and now thy judgments are rendered like (the judgments) of a prince of Pharoh.
My lord asked his servants, saying, Have you a father or a brother?
And we told my lord, We have an aged father, and a son of his old age, a little one, whose brother is dead, and he only remains of his mother; and his father on that account loveth him.
And thou saidst to thy servants, Bring him down to me, and I will set mine eyes on him for good.
But we told my lord, The youth cannot leave his father: for if he leave his father, he will die.
Yet thou saidst to thy servants, If you bring not your youngest brother down, you shall not again see my face.
And it was when we went up to thy servant our father, we related to him my lord's words.
And our father said to us, Return, and buy us a little corn.
But we told him, We cannot go down if our youngest brother be not with us when we go down, for we shall not be able to see the man's face, unless our youngest brother be with us.
And thy servant our father said to us, You know that my wife bare me two sons.
One went forth from me, and I said, Surely he is dead, and I have not beheld him since;
and you will now take this other from before me; and if death happen to him, you will bring down mine age with mourning to the house of the grave.

Therefore thy servant became surety for the youth with my father, saying, If I restore him not to thee, let me be guilty before my father all the days.
And now let thy servant remain, I beseech thee, as the slave of my lord, instead of the young man; and let the young man go up with his brothers.
For how can I go up to my father, and the young man be not with us lest I behold the evil that will strike my father through!

Chapter 45

And Joseph could not endure not to (be able to) weep, on account of all who stood before him. And he said, Let every man go out from me: and no one stood with him, while Joseph made himself known to his brothers.
And he lifted up his voice with weeping; and the Mizraee heard, and a man of the house of Pharoh heard.
And Joseph said to his brothers, I am Joseph! Is my father yet alive? But his brothers could not answer him a word; for they were troubled before him.
And Joseph said to his brothers, Come near, I pray, and examine me. And they came near. And he said to them, I am Joseph your brother, whom you sold into Mizraim.

Now, therefore, be not grieved, nor consider it a hard thing that you sold me hither; for the Lord sent me hither before you to preserve you.
For these two years hath the famine been in the midst of the land, and there are yet five years in which there will be neither ploughing nor harvest.
But the Lord sent me before you to set you a remnant in the land, and to preserve you by a great deliverance.
And now, it was not you who sent me hither, but it was from before the Lord that the thing was occasioned, that He might set me for a prince unto Pharoh, a chief over his house, and a ruler in all the land of Mizraim.
Make haste, and go up to my father, and say to him, Thus saith thy son Joseph, The Lord hath set me for a chief over all the Mizraee; come down to me, delay not,
and thou shalt dwell in the land of Goshen, and be near me, thou, and thy sons, and thy sons' children, thy sheep, thy oxen, and all that thou hast.
And I will sustain you there, for there are yet five years of famine, lest thou and the men of thy house, and all that thou hast be wasted away.
And, behold, your eyes see, and the eyes of my brother Benjamin, that my mouth speaketh with you in the language of the house of holiness.
And you must show my father all the honour I have in Mizraim, and all my greatness which you see, and hasten my father hither.
And he bowed himself upon his brother Benjamin's neck, and wept; because it would be that the house of holiness should be builded in the portion of Benjamin, and be twice destroyed: and Benjamin wept upon Joseph's neck, because he saw that the tabernacle of Shiloh would be in the portion of Joseph and be destroyed.
And he kissed all his brethren, and wept over them, because he saw that the sons of his people would be brought into bondage. And afterward his brethren discoursed with him.
And a voice was heard in the royal house of Pharoh, saying, The brothers of Joseph are come. And the thing was pleasing in the eyes of Pharoh, and in the eyes of his servants.
And he said to Joseph, Tell thy brethren, Do this. Lade your beasts, and go, carry into the land of Kenaan;
and take your father and the men of your house, and come to me, and I will give you the best of what is desirable in the land of Mizraim, and you shall eat the fat of the land.
And thou Joseph shalt appoint for the honour of thy father: therefore tell thy brethren, Do this. Take with you from the land of Mizraim waggons drawn by oxen, in which to carry your children and your wives, and bring your father, and come.
And your eyes must not look wistfully on your utensils: for the best of what is desirable in all the land of Mizraim is yours.
And the sons of Israel did so. And Joseph gave them waggons according to the word of Pharoh, and he furnished them with provision for the way.
And to each of them he gave vestments and apparel; but to Benjamin he gave three hundred shekels of silver, and five vestments for apparel.
And these presents he sent to his father; ten asses laden with wine and the good things of Mizraim, and ten she asses laden with corn and bread, and provisions for his father's journey.
And he dismissed his brothers to go, and said to them, Do not contend about my having been sold, lest you quarrel in passing along the way.
And they went up from Mizraim, and came to the land of Kenaan unto Jakob their father.
And they declared to him, saying, Joseph is yet alive, and is ruler over all the land of Mizraim. But his heart was divided, because he did not believe them.

And they told him all the words of Joseph which he had spoken to them. And when he saw the waggons which Joseph had sent to bring him, the Spirit of Prophecy which had gone up from him at the time that Joseph was sold, returning, rested upon Jakob their father.
And Israel said, Many benefits hath the Lord wrought for me; He delivered me from the hand of Esau and from the hand of Laban, and from the hands of the Kenaanites who pursued me; and many consolations have I seen and have expected to see; but this I had not expected, that Joseph my son should yet be alive. I will go now, and behold him before I die.

Chapter 46

And Israel journeyed with all that he had, and came to Beersheba, and offered sacrifices to the God of his father Izhak.
And the Lord spake to Israel in a prophecy of the night, and said, Jakob! and he said, Behold me.
And He said, I am God, the God of thy father; fear not to go down into Mizraim on account of the servitude I have decreed with Abraham: for a great people will I make thee there.
I am He who in My Word will go down with thee into Mizraim; I will regard the affliction of thy children, and My Word shall bring thee up from thence, and cause thy children to come up; but Joseph shall lay his hand upon thine eyes.
And Jakob arose from Beer de Sheba; and the sons of Israel journeyed, with Jakob their father, their little ones, and their wives, in the waggons which Pharoh had sent to carry him.
They took their possessions and the substance which they had gotten in the land of Kenaan, and came into Mizraim, Jakob and all his sons with him,
his sons and his sons' children with him, his daughters, and the daughters of his sons; and all his seed came with him to Mizraim.
These are the names of the sons of Israel who came into Mizraim. Jakob and his sons. The firstborn of Jakob, Reuben.
And the sons of Reuben, Hanok and Phallu Hetsron and Karmi.
The sons of Shimeon, Jemuel and Jamin, Ochad, Jakin, Sochar and Shaul: he is Zimri, who made the work of the Kenaanites in Shittim.
And the sons of Levi, Gershon, Kehath and Merari.
The sons of Jehuda, Er, Onan, Shelah, Pherets, and Zarach. But Er and Onan died, on account of their evil work in the land of Kenaan; and Shelah and Zarach had no children in the land of Kenaan; but the sons of Pherets who went down to Mizraim were Hetsron and Chamul.
The sons of Issakar, sages, and masters of reasoning, their names were Tola, Phua, Job, and Shimron.
The sons of Zebulon, merchants, masters of commerce nourishing their brethren, the sons of Issakar, and receiving a reward like theirs; and their names were Sered, Elon, and Jahleel.
These are the sons of Leah, whom she bare unto Jakob in. Padan Aram, with Dinah his daughter; all the souls of his sons and his daughter; thirty and three.
And the children of Gad, Sephon, Haggi, Suni, Ezbon, Eri, Arodi, and Areli.
The children of Asher, Yimna, Yishvah, Yishvi, Beriah and Serach their sister, who was carried away while alive into the Garden (of Eden), because she had announced to Jakob that Joseph still lived. It was she who saved the inhabitants of (the city) Abel from the judgment of death, in the days of Joab. The sons of Beriah who went down into Mizraim were Heber and Malkiel.
These are the children of Zilpha, whom Laban gave to Leah his daughter, and she bare them to Jakob; sixteen souls.
The sons of Rahel, wife of Jakob, Joseph and Benjamin.

And to Joseph were born two sons in the land of Mizraim, whom Asenath the daughter of Dinah, educated in the house of Potiphera prince of Tanis, bare, Menasheh and Ephraim.
The sons of Benjamin, ten; and their names, according to the interpretation of Joseph his brother: Bela, who was swallowed up from him; Beker, who was the chosen of his mother; Eshbal, who went into captivity; Gera, who became a sojourner in a foreign land; Naaman, who was pleasant and honourable; Achi, who had a (twin) brother, the son of his mother; Rosh, who was a chief in his father's house; Muppim, who was sold into Muph; Chuppim, because at the time that he was separated from him he was the son of eighteen years and was eligible for marriage (Chupha, thalamus nuptialis); and Ared, who descended into Mizraim.
These are the children of Rahel who were born unto Jakob, all the souls fourteen.
The sons of Dan, able men (or armed) and merchants, of whose numbers there is no end (or sum).
And the sons of Naphtali, Jakzeel, Guni, Jetser, and Shillem.
These are the sons of Bilhah whom Laban gave to Rahel his daughter; and she bare them unto Jakob, all the souls seven.
All the souls which went into Mizraim with Jakob which had come forth from his thigh; besides the wives of Jakob's sons, all the souls were sixty and six.
But the sons of Joseph who were born to him in Mizraim were two souls; and Joseph who was in Mizraim, and Jokebed the daughter of Levi, who was born among the hills in their journey to Mizraim, the sum of all the souls of the house of Jakob who came into Mizraim, seventy.
And he sent Jehuda before him to Joseph to indicate the way before him, to subdue the pillars of the earth, and to provide him a house of dwelling in Goshena. And they came to the land of Goshen.
And Joseph made ready his chariot, and went up to meet Israel his father in Goshen; and his father, before he recognised him, worshipped him, and thus became liable to be shortened (or cut off) in his years. And he wondered, and beheld him, and fell upon his neck, and wept still upon his neck, because he had worshipped him.
And Israel said to Joseph, If at this time I die, I am Comforted: for with the death that the righteous die shall I die, after seeing thy face, because thou art yet alive.
And Joseph said to his brethren and his father's house, I will go up and tell Pharoh, and say to him, My brethren and my father's house from the land of Kenaan have come to me.
The men are pastors of sheep; for they are men, the masters of flocks; and their sheep and oxen and all which they have, they have brought.
And it must be, when Pharoh calleth you, and saith, Tell me, what is your work?
you must say, Thy servants have been masters of flocks from our youth until now: that you may dwell in the land of Goshen; because the Mizraee reject all shepherds.

Chapter 47

And Joseph came and informed Pharoh, and said, My father and my brethren, with their sheep all oxen and all that they have, are come from the land of Kenaan, and, behold, they are in the land of Goshen.
And from the extreme of his brethren he took five men, Zebulon, Dan, Naphtali, Gad, and Asher, and resented them before Pharoh.
And Pharoh said to Joseph's brethren, What is your work?
And they said to Pharoh, Thy servants are pastors of sheep, both we and our fathers. And they said to Pharoh, To dwell in the land are we come, because there is no place of pasture for thy servants' sheep, for the

famine hath prevailed in the land of Kenaan; let thy servants therefore now dwell in the land of Goshen.
And Pharoh spake to Joseph, saying, Thy father and thy brethren have come to thee.
The land of Mizraim is before thee. In the fairest part of the land make thy father and thy brethren to dwell: let them dwell in the land of Goshen. And if thou know any among them men of ability, appoint them masters over my flocks.
And Joseph brought Jakob his father, and presented him before Pharoh. And Jakob blessed Pharoh, and said, May it please the Almighty that the waters of Nilos may be replenished, and may the famine pass away from the world in thy days!
And Pharoh said to Jakob, How many are the days of the years of thy life?
And Jakob answered Pharoh, The days of the years of my pilgrimage are an hundred and thirty years. Few and evil have been the days of the years of my life; for in my youth I fled before Esau my brother, and sojourned in a land not my own; and now in the time of my old age have I come down to sojourn here. And my days have not reached the days of the years of the life of my fathers in the days of their pilgrimage.
And Jakob blessed Pharoh, and went out from before Pharoh.
And Joseph brought his father and brethren to dwell, and gave them a possession in the land of Mizraim, in a goodly part of the country, in the country of Pilusin, as Pharoh had commanded.
And Joseph sustained his father and his brethren and all his father's house with bread, according to the need of their families.
But there was no bread (grown) in all the land, because the famine prevailed greatly, and the inhabitants of the land of Mizraim failed, and the dwellers in the land of Kenaan, in presence of the famine.
And Joseph collected all the money which was found in the land of Mizraim, and in the land of Kenaan, for the corn which he sold to them; and Joseph brought the money into the treasure--house of Pharoh.
And the money was finished from the land of Mizraim, and from the land of Kenaan; and the Mizraee came to Joseph, saying, Give us bread; why should we die before thee? for all our money is finished.
And Joseph said, Give your flocks, and for your flocks I will give you provisions, if the money be consumed.
And they brought their cattle to Joseph, and Joseph gave them bread for their horses, and for the flocks of sheep, the oxen, and the asses; and he sustained them with bread for all their flocks for that year
And that year being ended, all the Mizraee came to him, in the second year, and said to him, We will not hide it from my lord, that the money is finished and my lord hath the flocks of cattle: there is nothing left us before my lord except our bodies, and our land.
Why should we die and thine eye seeing (it), both we and our land also? Buy us, and our land, for bread, and we and our land will be servants of Pharoh, and give the seed of corn, that we may live and not die, and the land be not desolated.
And Joseph bought all the land of Mizraim for Pharoh; for the Mizraee sold every man his portion, because the famine prevailed over them, and the land became the property of Pharoh.
And the people of a province he removed to a city, and the people of the city he removed to a province, for the sake of the brethren of Joseph, that they might not be called wanderers: therefore he made them migrate from one end of Mizraim to the other.
Only the land of the priests he bought not because they had considered him innocent at the time when his master was seeking to put him to death, and they had delivered him from the judgment of death: and besides he had said that a portion should be given them from Pharoh. So they ate the portion which Pharoh gave them, and sold not their land.

And Joseph said to the people, Behold, I have this day bought you and your land for Pharoh: behold, (I give) you seed corn to sow the land; and at the time of the ingathering of your produce you shall give the fifth part to Pharoh, and four parts shall be yours, for the seeding of your land, and for food and for provision for your houses and little ones.
And they said, Thou hast preserved us: let us find favour in the eyes of my lord, and we will be Pharoh's servants.
And Joseph established it a law unto this day over the land of Mizraim to take to Pharoh a fifth part of the produce, except only the land of the priests which was not Pharoh's.
And Israel dwelt in the land of Mizraim, and they built there schools and mansions in the land of Goshen, and inherited therein fields and vineyards; and they increased and multiplied greatly.
And Jakob lived in the land of Mizraim seventeen years. And the sum of the days of Jakob, of the days of his life, was a hundred and forty and seven years.
And the days of Israel drew near to die. And he called to his son, to Joseph, and said to him, If now I have found favour before thee, put thy hand on the place of my circumcision, and deal with me in goodness and truth, That thou wilt not bury me in Mizraim,
that I may sleep with my fathers, and thou mayest carry me from Mizraim, and bury me in their sepulchre. But because he was his son he did not (so) put his hand; but said, I will do according to thy word.
And he said, Swear tome: and he sware to him. And immediately the Glory of the Shekina of the Lord was revealed to him, and Israel worshipped upon the pillow of the bed.

Chapter 48

And after these things it was told Joseph, Behold, thy father is lying ill. And he took his two sons with him., Menasheh and Ephraim.
And it was announced to Jakob, saying, Behold, thy son Joseph hath come to thee: and Israel strengthened himself, and sat upon the bed.
And Jakob said to Joseph: El Shadai revealed Himself to me at Luz, in the land of Kenaan, and blessed me.
And He said to me, Behold, I will increase thee and multiply thee, and make thee an assemblage of tribes, and will give this land to thy sons after thee for an everlasting inheritance.
And now, thy two sons who have been born to thee in the land of Mizraim before I came to thee into Mizraim are mine; Ephraim and Menasheh as Reuben and Shimeon shall be reckoned unto me.
And thy children whom thou mayest beget after them shall be thine; by the name of their brethren shall they be called in their inheritance.
And I beseech thee to bury me with my fathers. Rahel died by me suddenly in the land of Kenaan, while there was yet much ground to come to Ephrath; nor could I carry her to bury her in the Double Cave, but I buried her there, in the way of Ephrath which is Bethlechem.
And Israel looked at the sons of Joseph and said, From whom are these born to thee?
And Joseph answered his father, They are my sons which the Word of the Lord gave me according to this writing, according to which I took Asenath the daughter of Dinah thy daughter to be my wife. And he said, Bring them now near to me, and I will bless them.
But Israel's eyes were heavy from age, and he could not see. And he brought them to him, and he kissed them and embraced them.
And Israel said to Joseph, To see thy face I had not reckoned, but, behold, the Lord hath also showed me thy sons.
And Joseph brought them out from (between) his knees, and worshipped on his face upon the ground.

And Joseph took both of them, Ephraim on his right side, which was Israel's left, and Menasheh on his left side, which was Israel's right, and brought them to him.
And Israel stretched out his right hand and laid it upon the head of Ephraim, though he was the younger; and his left hand upon the head of Menasheh, altering his hands, for Menasheh was the firstborn.
And he blessed Joseph, and said: The Lord, before whom my fathers Abraham and Izhak, did serve; the Lord who hath fed me since I have been unto this day,
be pleased that the angel whom thou didst ordain for me, to redeem me from all evil, may bless the children; and let my name be called upon them, and the names of my fathers Abrabam and Izhak. And as the fishes of the sea in multiplying are multiplied in the sea, so may the children of Joseph be multiplied abundantly in the midst of the earth.
And Joseph saw that his father placed his right hand upon Ephraim's head; and it was evil before him, and he uplifted his father's hand to remove it from off the head of Ephraim, that it might rest on the head of Menasheh.
And Joseph said to his father, Not so, my father, for this is the firstborn; lay thy right hand on his head.
But his father was not willing, and said, I know, my son, I know that he is the firstborn, and also that he will be a great people, and will also be multiplied; yet will his younger brother be greater than he, and his sons be greater among the nations.
And he blessed them in that day, saying, In thee, Joseph my son, shall the house of Israel bless their infants in the day of their circumcision, saying, The Lord set thee as Ephraim and as Menasheh. And in the numbering of the tribes the prince of Ephraim shall be numbered before the prince of Menasheh. And he appointed that Ephraim should be before Menasheh.
And Israel said to Joseph, Behold, my end cometh to die. But the Word of the Lord shall be your Helper, and restore you to the land of your fathers;
and I, behold, I have given to thee the city of Shekem, one portion for a gift above thy brethren, which I took from the hand of the Amoraee at the time that you went into the midst of it, and I arose and helped you with my sword and with my bow.

Chapter 49

And Jakob called his sons and said to them, Purify yourselves from uncleanness, and I will show you the hidden mysteries, the ends concealed, the recompense of reward for the righteous, the retribution of the wicked, and the bower of Eden, what it is. And the twelve tribes of Israel gathered themselves together around the golden bed whereon he reclined, and where was revealed to him the Shekina of the Lord, (though) the end for which the king Meshiha is to come had been concealed from him. Then said he, Come, and I will declare to you what shall befall you at the end of the days.
Gather yourselves together and hear, ye sons of Jakob, and receive instruction from Israel your father.
Reuben thou art my firstborn, the beginning of the strength of my generation, and the chief event of my thoughts To thee belonged the birthright, and the high priesthood, and the kingdom: but because thou hast sinned, my son, the birthright is given to Joseph, and the, kingdom to Jehuda, and the priesthood to Levi.
I will liken thee to a little garden in the midst of which there enter torrents swift and strong, which it cannot bear, but is overwhelmed. Be repentant then, Reuben my son, for thou hast sinned, and add not; that wherein thou hast sinned it may be forgiven thee; for it is reckoned to

thee as if thou wentest in to have to do with the wife of thy father at the time that thou didst confound my bed upon which thou wentest up. Shimeon and Levi are brothers of the womb; their thoughts are of sharp weapons for rapine.
In their counsel my soul hath not had pleasure, and in their gathering against Shekem. to destroy it mine honour was not united; for in their anger they slew the prince and his ruler, and in their ill will they demolished the wall of their adversary.
And Jakob said, Accursed was the town of Shekem, when they entered within it to destroy it in their violent wrath; and their hatred against Joseph, for it was relentless. If, said Jakob, they dwell together, no king nor ruler may stand before them. Therefore will I divide the inheritance of the sons of Shimeon into two portions; one part shall come to them out of the inheritance of the sons of Jehuda, and one part from among the rest of the tribes of Jakob; and the tribe of Levi I will disperse among all the tribes of Israel.
Jehuda, thou didst make confession in the matter of Tamar: therefore shall thy brethren confess thee, and shall be called Jehudain from thy name. Thy hand shall avenge thee of thy adversaries, in throwing arrows upon them when they turn their backs before thee; and the sons of thy fathers shall come before thee with salutations.
I will liken thee, my son Jehuda, to a whelp, the young of a lion; for from the killing of Joseph my son thou didst uplift thy soul, and from the judgment of Tamar thou wast free. He dwelleth quietly and in strength, as a lion; and as an old lion when he reposeth, who may stir him up?
Kings shall not cease, nor rulers, from the house of Jehuda, nor sapherim teaching the law from his seed, till the time that the King the Meshiha, shall come, the youngest of his sons; and on account of him shall the peoples flow together.
How beauteous is the King, the Meshiha who will arise from the house of Jehuda! He hath girded his loins, and descended, and arrayed the battle against his adversaries, Slaying kings with their rulers; neither is there any king or ruler who shall stand before him. The mountains become red with the blood of their slain; his garments, dipped in blood, are like the outpressed juice of grapes.
How beautiful are the eyes of the king Meshiha, as the pure wine! He cannot look upon what is unclean, nor on the shedding of the blood of the innocent; and his teeth, purer than milk, cannot eat that which is stolen or torn; and therefore his mountains are red with wine, and his hills white with corn, and with the cotes of flocks.
Zebulon shall dwell upon the banks of the sea, and have dominion over the havens; he will surmount the breakers of the sea with ships and his border will extend unto Zidon.
Issakar is an ass in the law; a strong tribe, knowing the order of the times; and he lieth down between the limits of his brethren.
And he saw the rest of the world to come that it is good, and the portion of the land of Israel that it is pleasant; therefore bowed he his shoulders to labour in the law, and unto him shall come his brethren bearing presents.
From the house of Dan there is to arise a man who will judge his people with the judgment of truth. All the tribes of Israel will hearken to him together.
A chosen man shall arise from the house of Dan, like the basilisk which lieth at the dividing of the way, and the serpent's head which lurketh by the way, that biteth the horse in his heel, and the master from his terror is thrown backward. Even thus will Shimshon bar Manovach slay all the heroes of Philistia, the horsemen and the foot; he will hamstring their horses and hurl their riders backwards.

When Jakob saw Gideon bar Joash and Shimshon bar Manovach, who were established to be deliverers, he said, I expect not the salvation of Gideon, nor look I for the salvation of Shimshon; for their salvation will be the salvation of an hour; but for Thy salvation have I waited, and will look for, O Lord; for Thy salvation is the salvation of eternity.
The tribe of Gad with the rest of the tribes will, armed, pass over the streams of Arnona and subdue before them the pillars of the earth, and armed will they return into their limits with much substance and dwell in peace beyond the passage of Jardena; for so will they choose, and it shall be to them to receive their inheritance.
Happy is Asher whose fruitage is plenteous, and whose land aboundeth in balsams and costly perfumes.
Naphatali is a swift messenger, like a hind that runneth on the tops of the mountains, bringing good tidings: he it was who announced that Joseph was living; he it was who hasteneth to go into Mizraim, and bring the contract of the double field in which Esau had no portion; and when he shall open his mouth in the congregation of Israel to give praise, he shall be the chosen of all tongues.
Joseph, my son, thou hast become great; Joseph, my son, thou hast become great and mighty; the end (determined) on thee was (that thou shouldst) be mighty, because thou didst subdue thy inclination in the matter of thy mistress, and in the work of thy brethren. Thee will I liken to a vine planted by fountains of water, which sendeth forth her roots, and overrunneth the ridges of stone, and covereth by her branches all unfruitful trees; even so didst thou my son Joseph subject by thy wisdom and thy good works all the magicians of Mizraim; and when, celebrating thy praises, the daughters of princes walking on the high places cast before thee bracelets and chains of gold, that thou shouldst lift up thine eyes upon them, thine eyes thou wouldst not lift up on one of them, to become guilty in the great day of judgment.
And all the magicians of Mizraim were bitter and angry against him, and brought accusations against him before Pharoh, expecting to bring him down from his honour They spake against him with the slanderous tongue which is severe as arrows.
But he returned to abide in his early strength, and would not yield himself unto sin, and subdued his inclinations by the strong discipline he had received from Jakob, and thence became worthy of being a ruler, and of being joined in the engraving of the names upon the stones of Israel.
From the Word of the Lord shall be thy help; and He who is called the All--Sufficient shall bless thee with the blessings which descend with the dew of heaven from above, and with the good blessing of the fountains of the deep which ascend and clothe the herbage from beneath. The breasts are blessed at which thou wast suckled, and the womb in which thou didst lie.
The blessings of thy father be added to the blessings wherewith my fathers Abraham and Izhak have blessed me, and which the princes of the world Ishmael and Esau and all the sons of Keturah have desired: let all these blessings be united, and form a diadem of majesty for the head of Joseph, and for the brow of the man who became chief and ruler in Mizraim, and the brightness of the glory of his brethren.
Benjamin is a strong tribe, (like) the wolf (with) his prey. In his land will dwell the Shekina of the Lord of the world, and the house of the sanctuary be builded in his inheritance. In the morning will the priests offer the lamb continually until the fourth hour, and between the evenings the second lamb, and at eventide will they divide the residue remaining of the offering, and eat, every man, his portion.

All these Tribes of Israel are twelve: they are all righteous together, and this it is which their father spake to them, and blessed them; according to his blessing blessed be each man.
And he commanded them and said to them, I am to be gathered to my people; bury me with my fathers in the cavern which is in the field of Ephron the Hitah,
in the cave that is in the Double Field over against Mamre in the land of Kenaan; for Abraham bought the field of Ephron the Hitah for an inheritance of burial.
There they buried Abraham, and Sarah his wife; there they buried Izhak, and Rivekah his wife; and there I buried Leah:
the purchase of the field, and the cave that it is in, of the sons of Hitah.
And Jakob ceased to command his sons. And he gathered up his feet into the midst of the bed, and expired, and was gathered unto his people

Chapter 50

And Joseph laid his father upon a couch of ivory which was framed with pure gold, and inlaid with precious stones, and secured with cords of byssus. There they poured out fervid wines, and there burned they most costly perfumes: there stood the chiefs of the house of Esau and the chiefs of the house of Ishmael; there stood the Lion of Jehuda, the strength of his brethren. He answered and said to his brethren, Come, and let as raise up to our father a tall cedar whose head shall reach to the top of heaven, and its branches overshadow all the inhabitants of the earth, and its roots extend to the depths of the abyss: from it have arisen the twelve tribes, and from it will arise kings, princes, and priests in their divisions, to offer oblations, and from it the Levites in their appointments for singing. Then, behold, Joseph bowed himself upon his father's face, and wept over him, and kissed him.
And Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel.
And the forty days of embalming were completed to him; for so fulfil they the days of embalming; and the Mizraee lamented him seventy days; saying one to another, Come, let us lament over Jakob the Holy, whose righteousness turned away the famine from the land of Mizraim. For it had been decreed that there should be forty and two years of famine, but through the righteousness of Jakob forty years are withheld from Mizraim, and there came famine but for two years only.
And the days of his mourning passed. And Joseph spake with the lords of the house of Pharoh, saying If I may find favour in your eyes, speak now in the hearing of Pharoh, saying,
My father made me swear, saying, Behold, I die, in the sepulchre which I have prepared for me in the land of Kenaan there shalt thou bury me. And now let me go up and bury my father, and I will return.
And Pharoh said, Go up, and bury thy father, according as he made thee swear.
And Joseph went up to bury his father; and all the servants of Pharoh, the elders of his house, and all the elders of the land of Mizraim, went up with him.
And all the men of Joseph's house, and his brethren, and his father's household: only their children, and their sheep and oxen, left they in the land of Goshen.
And there went up with him chariots and horsemen and a very great host. And they came to the threshing floor of Atad, which is beyond the Jardena, and there they lamented with a great and mighty lamentation. And he made there a mourning for his father seven days.
And the inhabitants of the land of Kenaan beheld the mourning at the threshing floor of Atad, and they loosed the girdles of their loins in

honour of Jakob, and spread forth their hands, and said, This is a mighty mourning of the Mizraee. Therefore he called the name of the, place Abel Mizraim, which is on the other side of Jardena.
And his sons did for him as he had commanded them.
But when his sons had brought him into the land of Kenaan, and the thing was heard by Esau the Wicked, he journeyed from the mountain of Gebala with many legions, and came to Hebron, and would not suffer Joseph to bury his father in the Double Cave. Then forthwith went Naphtali and ran, and went down to Mizraim, and came in that day, and brought the Instrument that Esau had written for Jakob his brother in the controversy of the Double Cave. And immediately he beckoned to Hushim the son of Dan, who unsheathed the sword and struck off the head of the Wicked Esau, and the head of Esau rolled into the midst of the cave, and rested upon the bosom of Izhak his father; and the sons of Esau buried his body in the double field, and afterward the sons of Jakob buried him in the cave of the double field; in the field which Abraham bought for an inheritance--sepulchre, of Ephron the Hitah, over against Mamre.
And Joseph returned to Mizraim, he and his brethren, and all who went up with him to bury his father, after they had buried his father.
And Joseph's brethren saw that their father was dead, and that he (Joseph) did not return to eat together with them, and they said, Perhaps Joseph ill bring upon us all retaineth enmity against us, and will bring upon us all the evil that we did him.
And they instructed Bilhah to say to Joseph, Thy father commanded before his death to speak to thee,
Thus shall you say to Joseph, Forgive now the guilt of thy brethren and their sin, for they committed evil against thee; but forgive, I beseech thee, the guilt of the servants of the God of thy father. And Joseph wept when they spake with him.
And his brethren came also, and bowed themselves before him, and said, Behold, we are thy servants.
And Joseph said to them, Fear not, for I will not do you evil, but good; for I fear and humble myself before the Lord.
You indeed imagined against me evil thoughts, that when I did not recline with you to eat it was because I retained enmity against you. But the Word of the Lord thought on me for good; for my father hath caused me to sit at the head, and on account of his honour I received; but now not for the sake of my (own) righteousness or merit was it given me to work out for you deliverance this day for the preservation of much people of the house of Jakob.
And now fear not; I will sustain you and your little ones. And he comforted them, and spake consolation to their heart.
And Joseph dwelt in Mizraim, he and his father's house. And Joseph lived a hundred and ten years.
And Joseph saw Ephraim's children of the third generation; also the sons of Makir the son of Menasheh, when they were born, were circumcised by Joseph.
And Joseph said to his Brethren Behold, I die; but the Lord remembering will remember you and will bring you up from this land, into the land which He sware to Abraham, to Izhak, and to Jakob.
And Joseph adjured the sons of Israel to say to their sons Behold, you will be brought into servitude in Mizraim; but you shall not presume to go up out of Mizraim until the time that two Deliverers shall come, and say to you, Remembering, remember ye the Lord. And at the time when ye go up ye shall carry up my bones from hence.
And Joseph died, the son of a hundred and ten years. And they embalmed him with perfumes, and laid him in an ark, and submerged him in the midst of the Nilos of Mizraim.